

BUDAPEST TO RUGBY

A TRAVELOGUE
2003



MAR APREM



Mar Aprem's cousin Dr. Tony Panangaden and his wife Anna in Blackpool



Dr.P.P. Kurien and Fr. Rony Clarke with Mar Aprem in Blackburn.

BUDAPEST TO RUGBY

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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

Budapest to Rugby

A travelogue of a European Tour in 2003

Mar Aprem

THRISSUR, KERALA, INDIA
2003

Budapest to Rugby

Travelogue (English)

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DETAILED OUTLINE

CHAPTER I INTRODUCTION

Pope John Paul II's 100th visit abroad. Plagiarism. Income Tax exemption from royalties of the writers in India. No index for my books.

CHAPTER 2 SALZBURG, AUSTRIA.

May 18, 2003 very busy day in Trichur. Stop in Madras. Bildunghaus St. Virgil. Mrs. Hofrichter. Dr. Christoph Baumer. Prof. Wilhelm Baum. Prof. Jurgen Tubach. Fr. Michael Esbroek. Dr. Majella Franzmann. Samuel Lieu.

Ruji Niu. Hudra prayer books. Dr. Kenneth Parry. Dictionary of Eastern Christianity. Penelope Riboud, Dr. Erica Hunter. Dr. Heleen Murre, Fr. Lionel Goh, Dr. Philip Rott, Krygystan. John Joseph IFS. Helen Younansardaroud, Fr. Roman Melek, Chinese face of Jesus Christ. Fr. Jacob Thekeparampil, My paper on China. 70 names of clergymen in China from 635 to 780 A.D. Press Release. Fr. A.C. Anthony. Punjabi lady. Courtesy of Choice.

Deacon Edmund Gewargis, Osama. Fr. Esthapanose Turkhan, Archbishop Paris Lodron. Hohnsalzburg Fortress, Cathedral, St. Peter's Cemetery, The Residenz, Mozart Square, Getreidegasse, Mozart's Birth Place, Collegiate Church, Salzburg's Marionette Theatre, The Franciscan Church, The Mirabell Gardens, Linzer Gase, St. Sebastian, Mozart's Residence, Hellbrunn, Mozart's Dinner Concert, St. Peter's Restaurant.

CHAPTER 3 FIRST VISIT TO HUNGARY

25th May 2003 going to Budapest. Train to Vienna via Linz. Dr. Istvan Percezel & wife Kinga. Driving to Budapest. Central European University Guest House at Kerepesi. Budapest card. Defense of Ph.D. thesis of Dr. Istvan Berger. Master's Thesis of Raise Khamtova. Sunil & Sanjay, sons of Inasu Nadakavukaran, Rev. C.F. Andrews: General information about Hungary.

CHAPTER 4 PANNONHALMA

Archabbot Asterick Ph. D. Lecture to students & young monks. Morning prayer Benedictine Lavender oil. Hortus Malabaricus. Hendrik Adniann Van Rheede. History of Pannonhalma abbey 1007 year old. Saint Stephen King (1000-1035). Turkish occupation. In 1786 King Joseph II closed down all houses of Benedictines. Laudes Tea, Vesperas tea. National Museum Guide Book No 2 and No 3. Doctrines of Martin Luther reached Hungary in 1520. By the end of 16th century 80% of population accepted Reformed faith, mostly Calvinism. Bible published in Hungarian language in 1590. Calvin Bridge between Bude and Pest was built by Adam Clark on August 24, 1842. Toll collected since 1836. Cathedral near C.E. University, in Nador. Staff member of Cathedral died when statue fell on him.

CHAPTER 5 TO RUGBY

31 May 2003. Flight from Salzburg to London's Heathrow via Frankfurt. Sister Susheela and children, Varkey & Tresa at the airport. Qurbana on June 1. St. Mary's Church. Archdeacon Yonan Yonan, Fr. Esthapannne Turkhan, Deacon Havel Michael, Deacon Tamras, Deacon Colin etc. Archdeacon Dr. Khoshaba George. Mar Timotheus Shallitha.

Gregorian Calendar. 1752 Calendar riots. Andy Darmo, Mar Shimon family Dr. O.R. Timothy, Mar Abimalek Timotheus Metropolitan. O.T. Rappai. Mar Timotheus Charitable Hospital. Loss 268 thousand. Hospital of 50 beds. Christian Medical College, Vellore. Warwick Castle. Security in the castles.

West Midland Safari and Lesiure Park. Exhibition of trains. Protest against airport in Rugby. P.K. Timothy and son Jos & Ramola.M.K. Timothy and Cicily with daughter Bindu and husband Varghese. Aby Nadakavukaran and wife Simi from Madras. Dr. Lazar, son of Archdeacon Kaku Lazar, Deacon Bawai d Matran, Berta, Mar Yosip Khananisho. Andrios Mama Jotyar, Sandra Vales. Ninos Warda buying Hudra. Gift of \$1000 and pound 100 from Julie Cherry donation to the conference Centre in India.

CHAPTER 6 BLACKBURN & BLACK POOL

6th June to Preston. Dr. Joe Philips. Dr. P. Philip Kurien. C.T. Philip. Knanaya Christians. Kiriakose Kunnasery. Abraham Mar Clemis. Bishop Ananda Rao Samuel. Dr. P.P. Anthony (Tony) & wife Anna. 9th June 2003 Dr. Rupa Kurien drove me to Heathrow. Fr. Evans of Canberra presented with my book "Laugh with the Bishop"

CHAPTER 7 GERMANY

Mrs. Ilse Kornherr. Nicola Chitra. Sabrena Setlur. Freising. Mrs. Brigitte Huber. Saritha and Thomas. Diane & Fred Leukert.

Timothy Paulson. Ecumenical evening with women in the parish of Mrs. Huber. Visit to Lutheran church headquarters. Meeting with Rev. Thomas Prieto Peral. Interview with Sonntagblatt. The monuments of St. Michael's Façade of St. Michaels. The German Museum. Pacelli strasse. Cardinal Pacelli. Pope Pius XII. Monsignor Lothar Waldmuller, Cardinal Ratzinger. Birthday dinner in Huber home. Vegetarian food from the Indian

restaurant. Ecumenical discussion during the dinner. Dr. Ulrich Mayer. Vegetarianism. Yardley English Rose luxury soap. Brigitte and Paul Huber took me to the airport Munich. Frankfurt. Coca cola. Newton, the greatest Briton. Parliamentarians of Indian origin.

CHAPTER 8 END OF JOURNEY

Lufthansa's Jorgen Weber. Arrival in Bombay. SARS disease. Health Alert from immigration Customs officers. Green channel. Varghese Emmatty. Qurbana at YMCA Byculla. Meeting the members after Qurbana 16 June flight from Mumbai to Kochi. Upgraded to the business class. Travel Agent John Varghese Tachil. Forty four Foreign Trips (1961-2003)

FOREWORD

I deem it an honour and privilege to write the foreword to the 61st book of His Grace Dr. Mar Aprem Metropolitan, Church of the East. His Grace Dr. Mar Aprem is a prolific writer with a wide canvas. In Budapest to Rugby he makes use of the medium of a travelogue not only to capture and share his varied experiences across the Continent but also to create an awareness of the ancient Church of the East, its hoary past, continuing traditions and practices.

Most positions in life carry certain definite associations. Thus when we think of a Bishop, the image that comes before us is of a solemn and serious figure in long flowing robes delivering homilies at great length within the walls of a Cathedral. In other words we assume that a Bishop does not or cannot have an acquaintance with the lighter side of life. As opposed to this stereotype, Dr. Mar Aprem's writings are characterized by a ready wit, keen powers of observation, a fascination for detail and a warmth of personality that makes the reader relate to author instantaneously.

Interestingly, the book begins with the author's journey to Salzburg in Austria to attend the first International Conference on "Research on Nestorianism in China" which was attended by scholars from 14 countries. To those who have only read about the hostility of modern China to religion and Christianity, it will be a startling revelation to know that archaeological findings point to the strong presence of Christianity in China during the Medieval period. Who would have thought a monument erected in China in the 8th Century would have names such as Yakob Qashisha, Shimon Qashisha and Yohannan Qashisha - names which we thought were the monopoly of the Church of the East in Trichur. Without delving deep in to Church

history or liturgy, the author has successfully managed to convey to the readers little tidbits of information which throws light on the meaning of several rituals that are practiced in the Assyrian Church.

In our own country there is a disappointing lack of awareness about the Chaldean Syrian Church or the Church of the East. Very often the Chaldean Syrians are confused with the Knanaya Christians. But a reading of this book shows the extraordinary awareness that exists abroad and the great amount of scholarly research and literature that is available on the history of this Church. This awareness, I am sure, will instill a sense of great pride and satisfaction in all those who belong to this Church.

The book is replete with reminiscences of all the people – young and old, Indian and foreign, priest and layman – whom His Grace met during his travels. Every help, every gesture, even hospitality received is remembered and acknowledged.

Through the eyes of the author, the readers will get a glimpse of many place of historical importance which we may not have had the opportunity to ever visit. The minute details and the proposed touch of the author give sharp focus to the places visited.

This book is also a must read and for first time travelers as it gives in its own way a list of Do's and Don't's so that you can remain on the right side of the law when you make your maiden journey abroad.

MINNIE MATHEW IAS

Chapter 1

INTRODUCTION

On June 2003 when I was in Germany His Holiness Pope John Paul II made his 100th foreign visit. It was to Croatia. Total length covered was 1,160,113 that is more than 1.16 million

Maximum trips	Poland – 8
Second is	North America – 7

Pope covered 3 times the distance between earth and moon in 129 countries in 614 towns.

I covered much less than the record of the Pope. I have made only 44 foreign trips during the last 42 years since I was youth of 21. Only 42 of these trips are in the last 26 years.

I have not counted the total number of the countries covered in these 44 trips. I do not know the exact number of cities. In addition to his homeland Poland the maximum number of trips the Pope has taken is to North America. The number is seven trips. I may have visited North America more than seven times in addition to the two years I spent for my studies in New York and Princeton from 1966 to 1968 just before I became a bishop.

Many bishops from India have been to America more than a dozen times. Some of them have green cards, which require them to visit USA at least once a year. I have not seen a green card. I mean not the green cards which international players are shown during matches. There is a card known as green card, which would permit foreigners like us, Indians to work in the USA. Since I did not attempt for it during the two years of stay I could not work for my pocket money.

As a writer I am not great enough to be interviewed by others as a writer. Still as this is my 61th book I ventured to have a self-evaluation as a writer and especially as a travel writer. If anybody asks me why I do keep on writing my answer is that I have an urge for writing and I try to research and record many events and dates before they are forgotten from the memory of the present generation. My travels are not for the promotion of tourism, but they are of pastoral nature. Hence these writings become a part of the modern Church history of the Assyrians.

A news item that appeared in the newspaper on August 13, 2003 says **Fox sues humour writer**

New York: Fox News Network is suing humour writer Al Franken for trademark infringement over the phrase “fair and balanced” on the cover of his upcoming book titled *Lies and the Lying Liars who tell them*, saying it has been “a signature slogan” of the network since 1996.

According to court papers made available on Monday, Fox is seeking a temporary or permanent injunction against Franken and publisher Penguin Group to stop them using the phrase in connection with the book to be published next month. The network, part of the News Corp Group, also asked Manhattan Supreme Court for compensatory and punitive damages. Fox claims the use of the phrase is intended to confuse the public and boost book sales.

I am a humour writer myself. I hope that nobody will sue me for stealing some of his or her slogans and jargons in this book. I do not steal knowingly. But sometimes without my knowledge some expressions or observations belonging to others may creep into my book. If somebody sues me for such plagiarism I will become a famous or notorious writer that can attract some publicity and boost the sales.

There is glad news for writers in India. They are given some status by giving income-tax exemption to the royalties not exceeding 300 thousand rupees. It is written as 3 lakhs rupees in India. But those readers living outside India and England may not know the word lakh. It is an Indian word meaning a hundred thousand. The **New Indian Express** dated 19 August 2003, reports:

Arguably one of the wise and bold decisions of a democratic government to promote creative initiatives, it has come as a morale-booster to almost prominent personalities in the field of literature. Talking to The New Indian Express, Jnanpith laureate M.T. Vasudevan Nair termed it as a radical step which can make a positive impact on Indian literature.

“This is for the first time that the Indian government is coming out in support of literature. As per information available to me, no other country in the world is offering such a big benefit to writers,” he said. According to him, almost all writers in Malayalam would benefit from the decision as nobody’s annual royalty exceeds the limit of Rs. 3 lakh now.

Talking to this newspaper from New Delhi, M. Mukundan also described it as a major leap forward. “It would largely benefit Bengali and Malayalee writers. Professionals, executive and government employees, who gave equal importance to creative activity as well, were the real losers in the past with authorities deducting income-tax for all their earnings including salary and royalty. It would herald a new era in Indian literature,” he added.

According to Mukundan, a staffer of French Embassy, the income tax on royalty was too high in France and other

European countries. Writers there are in search of nations deducting less income-tax for royalty, he said.

Kendra Sahitya Akademi secretary and noted poet Satchidanandan told when contacted that the decision would boost the morale of less paid writers, particularly those belonging to vernacular languages.

This travelogue captioned **Budapest to Rugby** is a simple and humble attempt to record the interesting events of my journey of four weeks from 18 May to June 15, 2003. I do not know whether my interests coincide with the interests of my readers. I have done it not to earn royalty, but as a labour of love to quench my urge to write..

My gratitude is to all my hosts who had gone out of their way to make my stay happy and healthy. Some are my relatives. Others are my church members or friends. I have learned a lot. While recording some details for this book I have learned more facts and figures. I wish I could do more research and pack this book with a lot more information and anecdotes. But time at my disposal is very limited.

I succeeded in completing this book before my proposed tour of October 2nd. It is fast compared to my previous travelogues. Perhaps I had a little more time than the previous occasions to complete this book.

Perhaps the computer has helped me speed up the speed of writing this book. I am grateful to all those who helped me to write this book without many mistakes. Still I am not sure that I am going to see a single book of mine without a single mistake. May be I am closer to that goal.

I do hope that some people will use this book for their reading

pleasure. Some historical facts and figures may be a specialty of this little book. Don't throw it away after you finish reading it in a train journey or in a flight. You may have to go to it again as a reference book. I have done it myself with my past travelogues.

There is no index for all the words or proper names in this book.. That would have been easier to use it for reference. Anyhow I always add a detailed outline of the contents of this book in the beginning. The single page contents at the beginning are of some help. But three or four pages of detailed contents usually help me to go to some events quickly.

My gratitude to Mrs.Minnie Mathew Kunnumkel IAS who wrote a foreword to this book. She is the first person from my denomination who took IAS(Indian Administrative Service) some twenty seven years ago. Since then nobody from my community got selected to this coveted post. Her father's elder brother the late M. L. Paul was my teacher in high school. As a student of Church history I wish to recall to memory that her mother's father K.T.Mathai was the first M.A.,B.L. of my community. His brother-in-law was the famous Prof. Joseph Mundassery, who served the country as a minister of Education in Kerala, Vice Chancellor of the Cochin University etc. K.T.Mathai's father-in-law was N. O. Inasu, Municipal Chairman of Trichur town before I was born.

This is my 61st book. But I have to publish three more before I complete 64 years of age on 13 June 2004. May God help me.

This book is published on the 35th anniversary of my promotion as Metropolitan while I was at Baghdad.

29 September 2003

Mar Aprem

Chapter 2

SALZBURG, AUSTRIA

Sunday May 18, 2003 was a very busy day. After annual day Qurbana in Mar Beesho parish, Puthur I rushed to Mar Timotheus Church, Nellikunnu to inaugurate their functions and release of the parish Directory. Within a few minutes I was in Mar Addai Parish, Paravattani to solemnize a marriage. Soon after that I rushed to Mart Mariam Big Church Cathedral to solemnize two weddings. As one of the two brides came half an hour late I had to start to the airport without eating lunch. I just made it in exact one hour.

After a stop of some hours in Madras I caught the Lufthansa flight direct to Frankfurt. On Monday morning I reached Frankfurt and proceeded to Salzburg. It is a smaller airport compared to Frankfurt or Munich. This airport is the highest airport in the world. It is built on Mount Alps. This is the only airport named after a musician. W.A.Mozart was born in Salzburg in 1756.

It was the conference on the Nestorians in China, which was co-sponsored by the University of Salzburg, and the Pro-Oriente Foundation in Vienna. Prof. Peter Hofrichter from the University of Salzburg who is the most active member of the Pro Oriente Foundation of Vienna since the untimely death of Alfred Stirnmann and Fr. Roman Malek SVD, an expert on the Nestorianism in China were the organizers.

Bildungshaus St.Virgil at Ernst_Grein -Strasse 14, A-5026 Salzburg is a beautiful hotel, a little away from the city of Salzburg . It belongs to the Roman Catholic archdiocese of Salzburg. A conference was

going on when Mrs.Hoffrichter and her son drove me there. I asked them what was their conference about? Some of the participants attempted to explain to me in English. One said it is called crisis management. Other man said it is pastoral counseling. I guess it was somewhere in between.

I was able to meet Dr.Christoph Baumer who had come to see me in Trichur. He is a photographer rather than a professor. He has written about the Nestorians in China. His paper in the seminar was "Survey of Nestorianism in Today's Iran (with slides)". He is bringing out a book on the Church in China in 2004

Professor Willhelm Baum who had co-authored a book about the Church of the East along with Dr. Dietmar Winkler of the University of Graz was there. Prof. Baum is from Klagenfurt, Austria. His paper was on Schirin, Christian Queen of Persia (d.628).

Professor Jurgen Tubach from the University of Halle in Germany read a paper on *Deuteronomistische Theologie in der Inschrift von Si-an-fu?*. I have stayed in the home of Prof.Tubach. He invited me to give a lecture in Halle when I go next to Germany. He is a good friend of SEERI, Kottayam.

Fr.Michael van Esbroeck is senior scholar in Syriac studies. We have been in several meetings including SEERI in Kottayam. He is a retired Professor, but still active. He is from Louvain-la-Neuve. His paper was on Parallelism Between Caucasian and Chinese Cross Representations.

Dr.Manjella Franzmann is from the school of Classics, History and Religion, University of New England, Armidale, NSW 23551, Australia. Her paper was "A new Nestorian Tombstone from Quanzhou: Z 47, Epitaph of the Lady Kejamta." When I went to the computer room

to check my e-mail, Dr. Manjella was typing her replies to the e-mails very fast. I was very much impressed by the speed with which she was typing. Some one in the room asked her how she managed to type so fast.

She said that she never learned typing. But she was a piano player. Her fingers used to be very fast on the keyboard while playing music. When she self-taught herself the use of the key board of the computer her hands went flying with the same speed with which she was playing piano. I wished I could do it the same way. But I learned sitar instead of piano. The Indian instrument called sitar does not have a keyboard. It is a stringed instrument. Ravi Shanker, the greatest sitar maestro, could move his magic fingers on the strings very fast. Speed is not bad on the instruments. It may be dangerous while driving a car.

Professor Samuel Lieu from the Department of History of the Macquarie University in Sydney, Australia is an expert on China. In June 2000 I had visited his department to see an exhibition on this topic along with other delegates of Symposium Syriacum, which was held in Sydney in June 2000. This time he read a paper on the "Nestorian Remains from Zaituyn (Quanzhou) South China".

Prof Ruji NIU was interested in our church. He bought a set of three volumes of Hudra. Since I did not carry a set of Hudra, as it is too heavy, I was wondering what to do. Prof. Peter Hofrichter who is more than a friend to me offered to hand over his set which he had bought from the Mar Narsai Press a few years earlier and which was in good condition. I sent Prof. Hofrichter a set after I reached India back. Prof. Ruji NIU is teaching in the Research Centre for Minorities of North-Western China, Xinjiang University in Urumqi, China read his paper on "Nestorian Inscription and Documents in Syriac Script During 13th-14th Centuries Found in China."

Dr. Kenneth Parry was a scholar now working in the Department of Ancient History in Macquarie University in Sydney. He had known me when he edited the John Rylands Library Bulletin, of England where I wrote an article on the Mar Narsai Press at the request of my friend Dr. Chip Coakley now working in Harvard, USA. Dr. Parry's presentation was." The Iconography of the Nestorian Tombstones in Quanzhou. Presentation of the photo Exposition on the excavations in Quanzhou.

I quote below two paragraphs from the publicity leaflet about his excellent Dictionary. It may be expensive for the Indian scholars to purchase foreign books. Nevertheless, it will be useful for libraries of seminaries and colleges.

Dictionary of Eastern Christianity

Edited by Ken Parry of Macquarie University, Sydney.

Editors: Ken Parry, David Melling, Dimitri Brady, Sydney Griffith and John Healey

Containing over 700 articles, this Dictionary allows the reader to explore Eastern Christian civilization in its cultural and religious riches. An international team of fifty contributors, including leading historians, theologians, linguistics, philosophers, musicians and scholars of liturgy and iconography, writes the articles. The Dictionary covers the major living traditions of Eastern Christianity and some, which are less familiar. It offers balanced treatment of the Byzantine traditions (Greek, Slav, Romanian and Georgian), and the Oriental tradition (Armenian, Assyrian, Coptic, Ethiopian, Syrian, Indian), taking account of Orthodox, Catholic and Reformed communities. Both communities in their original

homelands and the diaspora, exile and convert communities worldwide are considered.

The articles present Eastern traditions not simply in terms of Western Christian interests and a Western view of Christian history, but in terms that Eastern Christians will recognize. Readers will be able to use the Dictionary as a basic source of information about the different Eastern Christian churches, concepts, and to locate information that they would have difficulty in finding elsewhere. The longer articles put terms, concepts people and events into context. They offer ways of exploring unfamiliar connections and making useful comparisons. Cross-references lead the reader to related topics and background issues. A comprehensive index lists every important name and topic that appears in the Dictionary and helps the reader navigate the volume.

A young scholar named Penelope Riboud from Paris was actively involved in all discussions. She has some connection with India. Her grandfather or grandmother had come from Calcutta, Bengal. But she does not know any Indian language. Her paper was “What exactly Did “Basi Jiao” Mean? She is engaged in active research while trying to complete her Ph.D. from Paris.

Dr. Erica C.D.Hunter, known to me since the Syriac Symposium in Cambridge in 1992, was there. She is teaching in the Faculty of Oriental Studies in the Department of the Study of Religions in the University of Cambridge, England. Her paper was on Christianity in Central Asia. She attended the seminars along with me in Sydney and Melbourne in 2000 AD. She comes from Melbourne. She handed a note of appreciation for sending my Ph.D. thesis to her.

Another lady professor of Syriac is Dr Murre, Van Den Berg Heleen.

It is a long name. In the list of participants her name was listed immediately after mine. Because my family name is Mookan. Dr. Heleen Murre teaches in the University of Leiden, Netherlands. Her paper was on the Church of the East in Mesopotamia around 1300. Many of our church members do not realize that there are scholars who do not belong to our church who have studied well our history from the Syriac books. If we have the humility to admit that fact we can learn more from the wisdom of these western scholars.

Fr. Lionel Goh OFM is a Syriac scholar whom I met for the first time. He is teaching in Studium Biblicum in Hong Kong. His paper was On the Nestorian Crosses in Hong Kong. He says that there are hundreds of crosses in the care of the University of Hong Kong. Nobody was paying much attention to it. I was told that Dr. David Wilmhurst whom I had occasion to be acquainted with in Oxford, England in 1994 while writing his Ph.D. dissertation is now the Registrar of the University of Hong Kong. He is a scholar very much interested in the Church of the East, as it is clear from his book **The Ecclesiastical Organization of the Church of the East 1318-1913**, which is published in the CSCO series Vol.582, Subsidia Tomus 104, Peeters, Louvain, Belgium, 2000.

Dr. Philip Rott of Kyrgyz-Russian Slavic University in Kyrgystan gave very interesting information of the Christian crosses in Kyrgystan. I remembered what Mr. George Joseph IFS from Kerala, who was at that time Counsellor of the Departments of Culture and Education in the Indian Embassy in Moscow, told me in September 1992 when I visited him in Moscow in connection with the release of the Russian translation of my Joke books, **Bishop's Jokes** and **Laugh With the Bishop**.

John Joseph had told me that he had seen many crosses of the

Nestorian Church in Kyrgystan. In the paper of Philip Rott he refers to the many crosses in that area from VIII-XIII-XIV centuries. He writes:

The Christian communities in some parts of Central Asia were so large that needed local producing of cult ware, in particular in Merv, where was founded the form for the founding of the crosses. It can suppose the local founding of crosses in Semirechye.

Unfortunately it is very difficult to determine the confessional belonging of crosses, but taking into account written evidences can suppose, that the most part of them is Nestorian.

Helen Younansardaroud from Berlin was expected to come. I had met her in Berlin as well as in Kottayam. She is an Assyrian from Urmia, Iran. She was the only Assyrian in the Syriac Department of Berlin University when I visited them. She could not come. But her paper is expected to be included in the volume of this conference that will be published next year. Her topic was *Syrische Literatur der Mongolenzeit*.

Fr.Roman Malek S.V.D. is the editor of the papers. He gave the introduction to the topic of the symposium. He also gave a paper The Chinese Faces of Jesus. Fr.Roman Malek is working in the Institut Monumenta Serica in Sankt Augustin, Germany. He is also an expert in this field.

In 2002 he had published the first volume of the book **The Chinese Face of Jesus Christ**. It was in Monumenta Serica. Monograph Series L/1 (ISBN 3-8050-04761). Institut Monumenta Serica and China Centrum, Sankt Augustin, Germany jointly published it. The

remaining four volumes will be published soon.

Fr. Jacob Tekkeparambil, Director of St. Ephrem's Ecumenical Research Institute, Kottayam is the only Indian other than myself who was present in the conference. Just a sample from his paper on the **Vestiges of East Syriac Christianity in India** He writes:

I only propose to point out certain vestiges of this relationship between the pre-Portuguese Christian community of India and the East Syrian Church. To deal with these vestiges is quite relevant to theme of this conference. The two large countries of Asia, namely China and India, were closely linked and clubbed together in the early centuries as a pair on the ancient silk route. In A.D. 650 Patriarch **ISO YABH III** declared India as a separate province - but she was rejoined as one Metropolitan See along with China in 1490. The geographical borders and ecclesiastical history common to both these great countries make it necessary to refer to India also when studying the origins and further development of Christianity in China. Following the preliminary observations, we now consider the vestiges given as the title of this paper.

The primary most eloquent and indisputable vestige is the large, vibrant and thriving **Syriac Christian Church in India**. The over three and a half million members of this Church take pride in their Syriac heritage and close relationship with the Syro-oriental so-called Nestorian Church during the pre-Portuguese centuries. This community still preserves and cherishes, despite all the contrary pressure tactics of Latin Rite missionaries during the more recent centuries, the liturgical and spiritual patrimony inherited from the Syriac mother church.

The sacred sign **Yah** (shortened form of **Yahweh**) found engraved prominently in many Church buildings and Shrines of the Syriac Christian community in India is another vestige that should engage the attention of every serious historian. It loudly proclaims the filial relation of these Churches to the Syro-oriented Church and to its heritage and traditions. The Metropolitan Chaldean Syrian Church in Trichur dedicated to St. Mary has this symbol in the sanctuary visible throughout the Church also on the facade outside. Another example of this is in the Syrian Orthodox Church at Kandanad – which follows the Syro-Antiochene tradition that does not have this symbol – where the sign is prominently displayed on the façade. This sign is universally employed as an emblem e. g. in the liturgical books and religious publications of the Church of the East in our country.

All the Syriac manuscripts burnt by Portuguese missionaries after the **Synod of Diamper** were all the Syro-oriental tradition, as we can see in their catalogue published by our colleague Geevarghese Chediath.

The oldest available Syro-oriental manuscript from South India extant today in Vatican 22, copied by a 14 year old Indian Deacon named Zacharia bar Youseph bar Zacharia. It is a lectionary of the Syro-oriental Church. It was copied in Shingla (Kodungallur) in the year 1301 i.e., during the days of **Mar Yabh Alaha III, Patriarch of the East..**

I gave my public lecture on the day of the inauguration on Tuesday 20th May. I was the only member of our church (the Church of the East nicknamed Nestorian) who was present there. Actually Bishop Dr. Mar Bawai Soro from California too was invited. But he could not come to Europe at this time. Many scholars read well-researched

papers in this symposium. I had my hesitation about the scholarliness of my paper. I may be the highest ecclesiastical dignitary there. The only bishop. But that has disadvantages for scholarly research. The lack of time. Yet I struggled hard to churn out a reasonably good paper using notes I had taken in different libraries in different years.

The topic of my paper was reference to China in the Syriac Documents. Since it was in the inaugural session it was in the Auditory of the University Library in the University Building in the Hofstallgasse. The President of the University of Salzburg, Dr. Heinrich Schmidinger, gave the opening Address

In my paper I read the names of 69 leaders mentioned in the Stone Tablet in Hsi an Fu in China erected in 780 AD. But later I understood that there were 70 names, as the name of Mar Yohannan was repeated. These were names of the leaders of the Church in China from 635 to 781 AD. Some were bishops. Because their names are Mar Sargis etc. But most of the others were priests I guess. Because the title Mar is not seen. Mar means my Lord. The students of the New Testament know the Syriac or Aramaic words Maran Atha, which means Our Lord Come. Maran means our Lord. I noticed that most Chinese scholars do not know Syriac, as most of the Syriac scholars do not know Chinese.

I mainly dealt with the Si-an-Fu monument in China erected in the 8th century. The writings in Syriac language in Sian Fu Monument are personal names of 70 clergy. They are as follows :-

There are 29 names on one side.

1. Yakob Qashisha
2. Mar Sargis Qashisha and cor episcopa Shingathsoa
3. Gigor Qashisha and Archidyakon of Kumadan and Maquienat

4. Pulose Qashisha
5. Shimon Qashisha
6. Adam Qashisha
7. Elia Qashisha
8. Ishaq Qashisha
9. Yohannan Qashisha
10. Yohannan Qashisha
11. Shim'on Qashisha and Sawa (old)
12. Yakob Qashisha
13. Abdisho
14. Ishodad
15. Yakob
16. Yohannan
17. Shubha Lmaran
18. Mar Sargis
19. Shim'on
20. Aprem
21. Skariah
22. Quriakos
23. Bachus
24. Ammanuel
25. Gabriel
26. Yohannan
27. Shlimon
28. Ishaq
29. Yohannan

There are 41 names in the following list

1. Mar Yohannan Apiscopa
2. Ishaq Qashisha
3. Yuel Qashisha
4. Michael Qashisha

5. Gevargies Qashisha
6. Mahdad Goshnap Qashisha
7. Mshihadad Qashisha
8. Aprem Qashisha
9. Abi Qashisha
10. Daveed Qashisha
11. Mosha Qashisha
12. Bachos Qashisha iehiedaya
13. Elia Qashisha iehiedaya
14. Mosha Qashisha iehiedaya
15. Abdisho Qashisha, iehiedaya
16. Shim'on Qashisha d'qaora
17. Yohannies Mshamshana Vieda
18. Ahron
19. Pathrose
20. Iyyob
21. Luqa
22. Mathai
23. Yohannan
24. Ishome
25. Yohannan
26. Savriesho
27. Ishodad
28. Luqa
29. Qusthanthinos
30. Noh
31. Iezdsape
32. Yohannan
33. Anosh
34. Mar Sargis
35. Ishaq
36. Yohannan
37. Mar Sargis

- 38. Posie
- 39. Shim'on
- 40. Ishaq
- 41. Yohannan

In the Chinese text we find many Syriac writings. They are translated as follows.

“In the days of the father of fathers Mar Khananisho *Catholiqua Patheryarkies*.

.....

- 1. Adam Shamshana, son of Izdbokht cor–episcopa.
- 2. Mar Sargis ¹ Qashisha and cor– episcopa
- 3. Savreesho Qashisha
- 4. Gabriel Qashisha and archidyaqon and head of the church of Khumdan and Srogh

In the year one thousand ninety two of Greeks² , Mar Yozdbozd Qashisha and cor-episcopa of Khumdan city of the kingdom *bar nikh navsa*,(son of the deceased spirit} Milies Qashisha from the town of Thuristan.erected this monument this Rock where it is written administration of our Saviour and the preaching of our Fathers of Kurudistan to the Kings of China.

At the conclusion of the seminar the organizers issued a Press Release, which gives information to the public what happened during the Seminars behind closed doors. It was not a secret gathering. Yet it was not open to the public, except the inaugural session, which was in the University. All the participants to the events of the Seminar were invited scholars except one who claimed that she gatecrashed in to it.

¹ The name Mar Sargis is written without the third letter *yod*, which means *my Lord*. Always in these Chinese documents we find Mar is written with just two letters without the usual third letter.

² That is 781 AD

Press release

The first International conference on, “Research on Nestorianism in China” took place in Salzburg from May 21 to 25, 2003. 38 scholars from 14 countries participated in it. Among them three are from Australia and five from China. Several Chinese scholars, prevented from participating were due to the current SARS crisis, sent their papers to be read out during the conference and to be published among with other papers. The conference’s main purpose was to interlink the various departments related to oriental and Chinese studies. : Archaeologists, linguists, specialists from comparative religions, theologians and historians shared their most recent fruit of their research. Their papers will be published in the “Monumenta Serica” series.

Themes dealt with in the papers and discussions were – among others – the famous stele of Xian-fou, the early scriptures of Turfan and Dunhaung. The archaeological findings of early and medieval Christianity in China and Central Asia, questions of enculturation and historical events and personalities from Alopen to Tchingis Khan. The current situation of the Church of the East in Persia was treated as well as the influence of the “Nestorian” theology of Middle Ages on today’s Christianity in China. The conference was accompanied by two exhibitions of Christian art in China and on the tomb inscriptions in China presented in the different halls of Salzburg University.

Institutions presenting their current projects were:

PRO ORIENTE foundation, Vienna/Salzburg/ Graz/ Linz, Austria
(Prof. Peter Hofrichter)

Ancient History Documentary Research Centre & Corpus Fontium
Maniciaeorum

Project Sydney, Australia (Director Prof. Samuel N.C. Lieu)

Berlin – Brandenburgische Akademie der Wissenschaften /
Turfanforschung, Berlin / Germany (Prof. Peter Zieme)

CNRS, Ecole Pratique des Hautes, College de France, Paris / France
(Penelope Riboud)

Taipei Ricci Institute, Taipei / Taiwan (Fr. Benoit Vermander SJ)

St. Ephrem Ecumenical Research Institute, Kottayam, India.
(Director Fr. Jacob Thekeparambil)

Herewith the organizers express their gratitude to the Austrian Federal Ministry of education, Science and Culture, the PRO ORIENTE foundation, the University of Salzburg, the institute Monumenta Serica in St. Augustin / Bonn and the state of Salzburg for their financial support for this Conference. The conference took place in the University of Salzburg and in the Bildungshaus St. Virgil.

Participants of the conference expressed their wish to conduct an international conference on “Research on Nestorianism in China” on a regular basis – every third year – and requested the organizers to conduct it again in Salzburg.

The Buildinghaus St. Virgil was an ideal place for this conference. It is a little distant from the city. So the delegates did not go to city often. They had to stay inside the buildings or sit and work in the computer room. Of course there were lots of green lawns where we could walk and talk at free times. But as a result of cold whether I did not want to go out. Some times it was raining too. I do not carry an umbrella with me.

My Vicar General in India, Fr.A.C.Anthony, always carries his umbrella in summer as well as in monsoon. He needs it in summer to get protection from the sun. In monsoon he needs his umbrella for protection from the rain. In other seasons he needs it as a walking stick, I suppose. He will never part with it.

This is a residential accommodation where smoking is not allowed. I liked that. I noticed a notice not to change the linen when it is not necessary. In some hotels they change the linen daily. Then they wash it with detergents. It pollutes the atmosphere, as it cleans the clothes. So I decided not to change the bed sheets for the four days I stayed in that room. I think that this message should be posted in many other hotels also. They wash the bed sheets daily without any concern for the damage the detergents cause to the atmosphere.

The cleaning service was available every day. We had instructions to leave the towels on the floor, if we wanted them to go for washing. If the towels were re-usable we should not leave it on the floor. The lady who was doing the cleaning service was from Punjab, India. She was happy to meet an Indian. Since I had a beard she thought that I was also a Punjabi. I told her that my beard signified that I am a bishop from the Assyrian Church.

Then there is another card **Courtesy of Choice**. Smoking and non-smoking areas are available accommodating the preferences of all guests. The leaflet justifies the stand of the management that is to cater to the needs of smokers. It says:

“We evaluated ways to best utilize the ventilation and air flows in this establishment in order to arrange designated areas that minimize the possibility of smokes drifting into non-smoking areas. The management further justifies its neutral policy on smoking.”

“We take no position on smoking itself. We do believe, however, that options for accommodating the preferences of our guests for smoking and non-smoking areas are like many of our other guest services. For example, just as we provide a wide array of choices in food, wines, music and entertainment, the availability of these separate areas offer our guests another courtesy of choice.”

Yes, they know that if they take a strong stand against smoking they will lose business. They want money. So they provide comfortable places for smokers. At the same time the hotels may lose some customers who would like to enjoy smoke-free atmosphere. It is obvious that if we breathe standing near a smoking area we will inhale the smoke, which can cause cancer.

On Sunday May 25, 2003 I celebrated Holy Qurbana assisted by Deacon Edmond Gewarges who came from the neighbouring town named Linz. He told me that His Holiness Mar Dinkha IV, Catholicos Patriarch of the Church of the East, ordained him deacon in Urmiah, Iran. He also told me that he was ordained along with Qasha Esthapanose Turkhan of the Assyrian St. Mary' s Parish in Ealing, London. The same Patriarch in Teheran ordained later Deacon Esthapanose priest in Iran itself.

I checked with Fr.Esthapanos Turkhan about it when I met him in London. One of the purposes of my writing travelogues is to record the facts of our church, which are not available anywhere else. Perhaps nobody bothered to write about it. But it is better to write them down now before it is too late. Some future historian of our church or a Ph.D. candidate writing about our church will be grateful to me for these efforts of mine to write down some details about the history of events in our church.

There are only two deacons in Austria. Shamasha Edmond is in Linz and the second is in Vienna, named Deacon Sargon. They assist our priests coming from Rome to do Qurbana once in two months to conduct Qurbana for the scattered Assyrians in Austria. There is no priest or a church for our denomination in Austria.

The Syriac Orthodox people under the Patriarch Mar Zaka Iwas have a church in Vienna under the leadership of Fr.Dr.Hanna Aydeen. The Catholic Church in Vienna gave this church to the Syriac Orthodox for use. The worship in this church is in Syriac language. The Indian Orthodox Syrian Church does not have a church. But they have a congregation of Indians worshipping in Malayalam language in the Armenian Church of Archbishop Krikorian who is an active member in Pro Oriente activities. He is a professor in the University of Vienna. He presided over the symposium in June 1990 in Vienna when I spoke on Nestorianism.

The city of Salzburg is grateful to Archbishop Paris Lodron (1619-1653). A leaflet captioned DOMMUSEUM ZU SALZBURG has the following information.

Archbishop Paris Lodron

Statesman between War and Peace

Paris Lodron influenced the city and province of Salzburg more than most any other archbishop. Although at the time the Thirty Years War (1618-1648) was devastating the Empire, Paris Lodron through his clever politics as province ruler was able to spare Salzburg battle involvement. Indeed he actually led Salzburg into a new period of prosperity.

His outstanding accomplishments included not only the

security and defence of the state but also the completion and outfitting of the new cathedral. Its dedication in 1628 was the most splendid celebration that Salzburg ever saw.

He also enriched Salzburg's intellectual and spiritual life by founding the university, which opened to studies in 1623, as well as by building or supporting monasteries, religious foundations and brotherhoods. At the close of his long and productive reign he was honoured with the title of '*Father of our Fatherland*'.

After my holy Qurbana on 25 May Deacon Edmond Youkhana Peto and his friend Osama (no relation to Osama bin Laden), drove me to the city center near Danube River. We walked around little bit, as there was enough time to catch my train. They were willing to show me the interesting sites of the city. But I told them that I had seen the city of Salzburg before. Therefore we walked around thinking of some relaxation in a sunny day. It was very difficult to find a parking place. Osama who owns the car drove around to look for a suitable place to park. If he parked in places where it was not allowed to park his car will be towed away. There will be heavy fine also.

Osama said that since they were driving a bishop in the car the guardian angel would appear and show a parking place. We drove around for some time the guardian angel did not appear. The deacon and myself got out of the car and told Osama to pray to the angel to help him. After a few minutes of driving he found a place to park. I enquired about our congregation in Linz and Vienna. He took some photos and exchanged e mail addresses and expressed a wish that we would keep in touch through e mail.

I met an Indian couple with another younger couple. They were strolling near the River Danube. As they stopped for buying ice cream I greeted them in Malayalam. The senior man introduced himself

to me as Balakrishnan from Calicut. For 20 years he has been working in Saudi Arabia.

Some of the important places in the city of Salzburg are the following. Since I had seen these places in 1995 I decided not to go with other delegates in a special bus arranged by the organizers.

Hohensalzburg Fortress

Originally constructed in 1077 under Archbishop Gebhard. The building work was completed in the 17th century. The Fortress is Salzburg's landmark and also the largest preserved citadel in Central Europe.

Cathedral

Following the destruction of the medieval cathedral by fire in 1598, the Reconstruction was begun in 1614 to plans by the architect Santino Solari, who combined the early baroque style with architectural themes from Rome, began the reconstruction in 1614 plans. The consecration took place in 1628.

St. Peter's Cemetery

The beginnings of this cemetery can be traced back to the late Roman Juvavum. Enclosed by arcades, housing numerous epitaphs and artistic wrought iron gates, the cemetery has a mystic character.

The Residenz

The magnificent archiepiscopal residence has served as the seat of Salzburg's archbishops since 1120. The building was reconstructed from 1600 to 1619. The staterooms furnished by Lukas von Hildebrand from 1709-1727 as well as the frescoes and ceiling paintings by J.M.

Rottmayr and Martino Altomonte are of particular interest.

Mozart Square

Situated in the center of the city, this square owes its special character to the impressive Mozart memorial created by Ludwig von Schwanthaler and erected here in 1842. And visitors can enjoy the further pleasure of listening to the world famous Salzburg carillon, which sounds daily from the archbishop's palace.

Getreidegasse

This delightful street in the heart of Austria's most beautiful shopping center has a very quaint charm. A number of fascinating shop signs, fine doorways, well-kept facades and idyllic courtyards supply the perfect backdrop for the pulsating business life of this street.

Mozart's Birthplace

This is the most renowned of birthplaces; Mozart first saw the light of day here in 1756. The house is situated in famous Getreidegasse. The Mozart's dwelling, now houses the Mozart Museum, a lovingly put together collection, which attracts numerous music lovers each year.

Collegiate Church

Fischer von Erlach's masterpiece is one of Europe's most important sacred buildings and represents a synthesis of the major architectural systems. Building commenced in 1696 and the church was consecrated in 1707.

Salzburg's Marionette Theatre

The Salzburg Marionettes perform the repertoire of a great opera house to recordings of the world's leading orchestras and vocalists.

The marionettes specialize in Mozart operas, which they perform in a theater hall that is well worth seeing. The many tours that have taken them around the globe for over 80 years have made the Salzburg Marionettes world-famous.

The Franciscan Church

This is certainly one of Salzburg's oldest churches, dating back as far as the 8th century. With the passing of centuries various alterations have been undertaken, for example the masterly refashioning of the high –altar by Michael Pacher and in its present form by Johann Fischer von Erlach. In 1983 the church was partly restored.

The Mirabell Gardens

Mirabell Palace, with what is perhaps the finest Registry Office in the world, is certainly a place of great beauty and the palace gardens are equally delightful. Fischer von Erlach designed the gardens in 1690 to the orders of Archbishop Johann Ernst Thun; groups of sculptures, the weirdly humorous Dwarf's Garden, exquisitely planned flower beds, the maze and the "hedge theatre" are a joy for every visitor.

Linzer Gasse

During the past few years this little thoroughfare has developed into a fascinating shopping street. St. Sebastian's Church is worth a visit, as is the fine, but steep, pathway lined with the Stations of the Cross up Kapuzinerberg (fine views).

St. Sebastian

St. Sebastian Cemetery is located beside St. Sebastian Church. Andreas Berteletto designed the cemetery around 1600 in the style of an Italian "campo santo". Prince-Archbishop Wolf Dietrich, Mozart's wife, Constanze, his father, Leopold, and Paracelsus the

“father” of modern medicine, are all buried here.

Mozart’s Residence

The earliest documentary evidence of Mozart’s Residence on Makart Squarer 8 dates from 1617. Mozart lived in the house from 1773-1780. A museum was installed on the first floor of the former living quarters, documenting the history of the building and the life of Mozart Family.

Hellbrunn

Prince-Archbishop Markus Sitticus’ dream of a country palace, “Hellbrunn”, set in a beautiful park was realized to plans by the court architect Santino Solari at the beginning of the 17th century. The spacious parklands, the famous trick fountains, the many cultural events and the zoo ensure that a visit to Hellbrum will be a truly unforgettable experience.

Mozart Dinner Concert

A seduction in music and culinary arts in the stylish ambiance of the historic Baroque hall in the Stifts keller St. Peter restaurant in the heart of Salzburg. Enjoy Mozart’s most popular compositions from “Don Giovanni”, “The Magic Flute” and “A Little Night Music” by candlelight - played by Salzburg artists in historic costumes – and a multiple – course dinner prepared according to traditional recipes from the 18th centuries. This is the oldest restaurant in Central Europe.

All delegates were taken for a dinner. It was an enjoyable evening. It was a real feast to those who knew Mozart’s music. I do not know how much it would have cost. Because six artists spent an evening for this live performance. In addition to us delegates to the conference there were others participating in that dinner. There were some younger people, maybe students in music school or so, who were enjoying the music more than us during dinner.

Chapter 3

FIRST VISIT TO HUNGARY

On 25th May travelling by train to Vienna I reached train station at exactly at 4.30 p.m. and waited for Dr. Istvan Perczel of the Central European University in Budapest. I had left Salzburg railway station at 1.20 p.m. By traveling through Linz railway station I reached Vienna West Bahnhof station. Bahnhof in German language means railway. Dr. Istvan with his wife Kinga had come by car from Budapest to the Vienna railway station at 4 p.m. and went out and came back before 5 p.m. Without delay we commenced our drive to Budapest.

At the border we had to fill in the visa application form again. Dr. Istvan had already filed my visa application form two days earlier. It caused delay of another hour to fill up the forms again. They raised visa fee to \$65. I wanted to enter Hungary. My Schengen visa was good enough to many European countries. But Hungary was not in the list of the European countries, which joined in the agreement made in a place called Schengen in Holland. I was optimistic that I would be allowed to enter Hungary. Finally the visa was ready. We reached the university guest room by 9.15 p.m. The restaurant had closed by that time. Therefore the wife of the Professor went out and bought food for me.

In the University Guest House at Kerepesi in the suburb of Budapest, which is also, the Conference Centre of the Central European University, Budapest the Hotel Pass gives the following information in English for the benefit of the non-European visitors.

Dear Guest!

Welcome to our hotel.

We hope that our services fulfill your expectations and are looking forward to greeting you in the near future again.

The Hotel is only 10 minutes by bus. (No. 44-red, 44A-red and 45) From the M2" Red Line" metro station at Ors vezér tere.

We inform you that this card entitles you to breakfast and to other services of the hotel.

Please use our safe. The hotel takes responsibility only for valuables placed in the safe.

You are kindly asked to leave your room by 11.00 a.m. on the day of departure."

BUDAPEST CARD

Discover Budapest and save money with this tourist card, which offers you almost a hundred services:

Unlimited travel on public transport

Free admission to 60 museums and several sights

Sightseeing tour for half price

Reduced price tickets for cultural and folklore programmes

Discount in shops, restaurants and thermal baths

Reduction at the airport minibus, car rental services, sports facilities and many other places

+ a 10-page guide with the card's services

The card is valid for an adult plus a child under 14.

Price: 3,950 Ft for 48 hours, 4,950 Ft for 72 hours.

Ft stands for Florint, the currency of the country. We had to convert Euro dollar into Florint. The Guest House staff gives the change. Otherwise it would be difficult to go to a bank for the exchange. In some countries changing money in the Bank is better than the hostel or hotel counter. The hotel charges extra money for their services. I gave 20 Euros and got 4620 Florints. It is equivalent to 1000 Indian rupees. Or, in other words Florints 4.62 is Rs.1

It is true of the telephone charges. If we call from the hotel there is an extra service charge. But it is comfortable to telephone from one's room.

The Budapest Card is on sale at main underground ticket offices, tourist information offices, travel agencies and hotels.

This is the country

- Which boasts one of the world's most beautiful capital cities: Budapest, the "Pearl of Danube", whose wonderful panorama is on UNESCO's World Heritage list.
- Where, despite repeated historical disasters which devastated both the people and their heritage, much

remains of great value that is worth visiting and getting to know.

- Where 2000-year old Roman ruins and 400-year-old Turkish monuments can be found side by side, not to mention beautiful churches from the Romanesque period in Jak, Lebenyszentmiklos, and Pannonhalma, or one-time stately castles in Eger, Sumeg, and Siklos.
- Where magnificent functioning as hotels await tourists in Szirak, Seregelyes, and Nagycenk, to mention only the most famous.
- Where Lake Balaton is located, Central Europe's largest lake, providing a natural Paradise for families with small children,
- Where hundreds of therapeutic mineral springs gush up from the depths, helping many thousands to recover their health.
- Where the rich Hungarian folk art and the horse shows which introduce the lifestyle and traditions of the "puszta" (Great Hungarian Plain) attract tens of thousands.

And there is something else that keeps bringing visitors back to us: the legendary Hungarian hospitality.

As your hosts, we would like to make it easy as possible for you to find your way around in our country. With your interests in mind, we've put together a little booklet with sort of information that we think will be useful for your stay in Hungary.

Other information can be obtained abroad from foreign representations of the Hungarian National Tourist Office or in Hungary from TOURINFORM offices (see under information)

On Monday 26th May I sat in the committee for the open defense of a Ph.D.thesis in the department of medieval Studies by Dr. Istvan M. Bugar. Dr.Istvan Perczel was his guide. It was a good thesis on iconography.

**A CULT WITH IMAGES
CHRISTIAN ATTITUDES TOWARDS SACRED ART
FROM CONSTANTINE TO JUSTINIAN**

In this thesis Dr.Istvan M. Bugar deals with Images and Pilgrimages (chapter 1), Images and the Arian Controversy: The case of Pannonia (chapter 2), Images and the Origenist controversy (chapter 3), The Veneration of Images and the Imperial Image (chapter 4), Image and Word (chapter 5) and Conclusion captioned 'an Iconoclast Controversy in the Sixth Century'.

He had appended a lengthy Bibliography. Unfortunately one of the examiners on that defense session remarked that the candidate has not referred to two scholarly books of his on this topic. If the candidate had known that this professor was going to be in the examining board he would have checked and added the names of the books of that professor. I must state that with all fairness to this professor that he was the first to suggest to the examining board that we should recommend the award of his Ph.D. with *summa cum laude* the highest distinction which the University can confer on a candidate who writes an excellent and brilliant dissertation.

That Professor who had written a good appreciation of the thesis also suggested that we should follow the old tradition and stand

up when we announce the award of the Ph.D. degree. According to the tradition if we, the examiners do not stand up when we announce the result, it means that the student either failed or will have to revise a portion of his thesis. Here, we all got up as the candidate was re-entering the hall after the deliberation of the examiners, which was done in the same hall after we had asked the audience and the candidate to withdraw from the hall for some minutes.

After the result was announced there was champagne and some eatables outside. Of course I managed to get some coffee, as I do not drink champagne or anything that looks like liquor.

There is legitimate reason for celebration of the conclusion of a long struggle for four or five years for a candidate to get a Ph. D. I have met people who do not recognize the hard work behind every Ph.D. The ignorant people often state that it is easy to get Ph.D. if you please your supervisor, or if you have a Godfather in the University.

The Central European University in Budapest does not have theological courses. Nevertheless, through the Department of Medieval Studies it is offering opportunities for scholars from abroad to study there. It is a possibility for a good student to get an opportunity to study there in future. As I read through the abstracts of the M.A. thesis presented to this University I found one interesting. The extract of that M.A. thesis is reproduced as a sample. **Annual of Medieval Studies at CEU, Vol.8, 2002, pp.304, 305.**

Interactions between Muslims and Christians in Syria

Under the Umayyad Caliphate, AD 661-750

Raisa Khamitova (Russian Federation)

Thesis supervisor Andrew Palmer

External Reader, Garth Fowden (National Research Foundation, KERA, Athens)

One of the most important aspects of early Muslim rule was, as noted by the North Mesopotamian monk John Bar Penkaye in the 680s, the fact that “there was no distinction between pagan and Christian; the believer was not known from a Jew.” This initial indifference of the Muslims to divisions among the people whom they conquered, when compounded with the elimination of the internal borders across a huge area extending from northwest Africa to India, meant that there was considerable human interaction across social, ethnic and religious lines. In addition, there were the widespread phenomena of conversion and apostasy, of inter-confessional marriage and festival attendance, of commercial contacts, and of public debate, all of which promoted the circulation of ideas and information. It is, therefore, particularly important to study the history of the seventh- and eight-century Middle East as one of symbiosis and exchange between the communities, their religions and cultures.

The essential point I make is that there was a pragmatic symbiosis in Syria in the early years of the Umayyad Caliphate. Drawing upon the established infrastructure of the Byzantine Middle East, the Muslim conquerors made use of the extant administrative system (using Greek as the language of administration). They also temporarily laid aside their scruples about the use of images, adopted a Byzantine system of coinage bearing representations of the Caliphs, shared sacred spaces with Christians (as in the examples of the Dome

of the Rock in Jerusalem, the great Mosque of Damascus and mosque at Rusafa), and even engaged in a Middle Eastern variant of *disputatio* with Christian scholars on Trinitarian and Christological matters. This period was short-lived; the 'Abbasids were less tolerant of religious diversity, and less amenable to the survival of pre-conquest customs. It is all the more important, then, that a study be made of this period, to ascertain whether it laid any foundation which made co-existence possible in the more troubled times ahead.

The research presented here based on the study of the following primary sources: selected cultic buildings and their inscriptions, Byzantine and Arabic coinage, and Arabic, Syriac and Greek literary disputes (in English translations). Among the themes to be examined are Muslim appreciation of Christian holiness, the nature of Muslim oppression of Christians, shared places of prayer, and the Eastern Christian contribution to the formation of the Islamic empire.

The conclusion I reach is that interaction between Muslims and Christians in Syria in this period had a double character. Muslim dependence on the Christian population was stronger, at the outset, than we might expect of powerful conquerors; but then they had moved out of their own environment and into the highly developed culture of others. Who were skilled in all the political and urban arts, from administration to architecture. On the other side of this exchange, the classical Islamic system and the new status it accorded to non-Muslims it brought about a considerable improvement in the formal and legal status of these communities in their respective countries."

On Tuesday 27th I waited for my two Indian young doctors to come

and meet me from Debrecen. It is said to be the second largest city in Hungary. The first is Budapest. Actually it is a double city combining the city of Buda and Pest. I had telephoned to them as per the instruction of the e-mail I received from their father Inasu Nadakavukaran in Toronto, Canada.

Inasu was named after his maternal grandfather Athletha O.T.Inasu who had donated 52-acres of land for the Seminary of our church. He was a leader in our church when I was a young student in the Seminary. He had taken me in his Cadillac car to show me the construction of our seminary, which he was supervising very well. He had a vision to have a good seminary for our church to have a trained clergy for the progress of our Church.

Inasu and his wife Aysha had come to Trichur with their two sons Sanjay and Sunil. All of them met me when we were having a grand dinner with the Patriarch of our Church His Holiness Mar Dinkha IV in January 2000 in Trichur. I was guest in their home in Toronto in the previous year. I knew that two sons were studying for medicine in Hungary. I guess that it is cheaper to study in Hungary than in USA or Canada. Medical education is very expensive in America. So some students are studying in Caribbean and finally come to USA for the practical and try to practice in America.

Some years ago Mathew (Munna), son of Geevarghese Emmatty of New Jersey, was studying medicine in the Caribbean. This year Dean, son of Wilson and Sicily Padavan of Trichur living in London, Canada, had commenced his studies in Grenada. He eventually will practice medicine in the USA.

USA needs more doctors than their medical schools can produce. Many students graduating medicine from the medical Colleges in India go to work in USA. So there is a brain drain in India. India

loses doctors after spending money in educating their youth as doctors to supply to the needs of the hospitals in the USA. The young doctors too want it. Because they need money to pay back what their parents spent for medical education. Indian hospitals cannot pay even half of what America pays for the doctors.

Sanjay and Sunil were happy to meet me. They travelled by train for more than two hours to meet me. They were happy that they could meet their bishop in an unexpected place as Budapest. Their second cousin Kiran is also completing his studies for medicine in Hungary. But he is in a different city and I could not contact him, as I did not have his address. Perhaps he was back home in Canada.

He is the son of Inasu Mookan who is my second cousin. Inasu's paternal grandfather G.D.Mookan Master was the younger brother of my paternal grandfather. Actually I was named George after that grandfather of Inasu. Being the third son of my father I had to take the name of the brother of my paternal grandfather. The first boy took my grandfather's name Joseph and the second son took the name of my maternal grandfather. I was named after the younger brother of my paternal grandfather. These were the rules and customs. Still some changes were made to distinguish the person from one another. Instead of Joseph my eldest brother was called Jose or Jos and now he changed it to Joe. The second brother was named Anthony. My father liked the British people who were ruling India at that time. So he called him Andrews.

There was a great British man in India at that time known as Rev.C.F.Andrews. He was the Principal of the famous St.Stephen's College in Delhi. But he became a follower of Mahatma Gandhi against the British Government and worked for the Independence of India. I was baptized Varghese and called George, as I was born on the birthday of King George VI, the father of the present queen

of England, Queen Elizabeth II. King George VI was the emperor of India when I was born.

Actually George VI was not to be the King of England. He was only the second son of King George V. But history is sometimes strange. The eldest son Edward fell in love with Mrs. Simpson, a divorcee. The King abdicated his throne for Mrs. Simpson and went to live in exile in France. Thus three years before I was born the younger brother became the King. Therefore I could get sweets, along with other students in the school, for my birthday at the expense of His Royal Majesty, the King of England and the Emperor of India.

GENERAL INFORMATION ABOUT HUNGARY

Area	: 93,030 km
Population	: 10,196,000 (Feb 1, 2001)
Population Density	: 109.6 people / km
Capital	: Budapest
Area	: 525 km
Population	: 1,774,000 (Feb 1, 2001)
Density	: 3,378 people/km
Time	: GMT + 1 hour
Summer season	: From the last weekend in March to the last weekend in October +1 hour.
Official language	: Hungarian
Type of Government	: Republic
Public administration	: 19 counties and Budapest

Chapter 4

PANNONHALMA

On Wednesday 28th May 2003 Dr. Istvan Perezel drove me to Pannonhalma Benedictine monastery. Archabbot Asztrik Varszegi Ph.D. welcomed me and showed me my apartment with all furniture. At 5 pm I had tea with the archabbot. Some priests led me to the lecture hall. High School students and monks were there. The hall was full. I spoke for one hour and answered all questions for another 45 minutes. Some students got my autograph. Dr. Istvan interpreted my speech into Hungarian.

One of the guests suggested that I should write a book with good photographs of our heritage. He was carrying with him a lavishly illustrated book called TURABDIN written by Hans Hollerweger published in Linz, Austria in 1999. I told him that I got this book when Dr.Hollerweger came to the Pro Oriente meeting in Vienna. That is an excellent book indeed. It is printed in German, English and Turkish languages. It would cost at least ten times more than the cost of my Ph.D. thesis.

At 7 pm we went to the vespers. The worship was beautiful with the singing of monks without instruments. After supper with the abbot we went for a brief stroll. The archabbot of this Abby, which is the most prominent monastery in Hungary, is a Titular bishop. He is now in his second term of nine years.

Fr. Bank was deputed by the abbot to show me around as he speaks English. Most of the monks do not speak English. Bank has nothing to refer to a place where money is deposited. It is only the Hungarian form of Benedict. I think it is a corrupted form. The real Hungarian

form of Benedict is Benedek, a common name in Hungarian.

The archabbot suggested that if I have a monk in our church I could send him for some months for experience in this monastery. But our attitude I know is to get academic degree. We are not attracted to go and spend a year, if we do not get an academic degree. Moreover Hungarians are hard working people. I doubt very much that an Indian monk would work there satisfactorily. In academic field also excellence is expected. Monks should be hard working both with hand and brain.

The High School students are the ones from the age of 12 to 18. There were girls when the communists took over these schools and sent away the monks. But after communism fell the monks came back to this school. The school was back under the abbey. Now only boys are admitted to the High school. Some of the graduates will go on to become monks. Fr. Bank was a student here and stayed on to become a monk.

The Morning Prayer is at 6 a.m. It had to be 5.50 a.m. when there was liturgy afterwards. But on Thursday the liturgy was to be held only in the evening. Hence the Morning Prayer is at 6 a.m. The Ascension Day celebration is postponed to the following Sunday in all Roman Catholic churches. The people can attend the holy service if the festivals are observed in the Sunday following the feast days.

After the Morning Prayer the archabbot escorted me to the breakfast room through his garden of herbs. He plucked a leaf of lavender and gave me to smell. He is producing oil and lavender tea from his herbs. He gave me a bottle of Lavender oil. Since the oil is marketed for sale I reproduce below the information in English on the piece of paper found in the packet.

Benedictine Lavender-oil

Lavender is a native plant of the Mediterranean region
In the garden of the Pannonhalma Abbey it has been
Cultivated without chemicals for nearly 100 years.
The oil of the plant is produced by natural distillation process
And due to its pleasant scent and health-giving quality
Lavender-oil is a popular household medicine.

Application:

Medicinal lavender-oil gives the feeling of cleanliness and
freshness. It loosens depression and restores Mental
equilibrium.

Used in oil-lamps or evaporators it gives the room pleasant
odour.

A few drops in bathwater are refreshing and set the mind at
ease.

In the event of chill inhaling some oil cleans the breathing
Passages and prevents infection.

It can also be applied at sauna.

Massaging the oil into the rheumatic, aching part of the body
It reduces or stops intense pain.

It soothes itchiness caused by mosquito or other insect bite.

Placed in wardrobes it imparts a pleasant scent to the clothing
and helps keep moths away. For external application only.

Keep it away from direct contact with eyes and tongue!

I remembered the European who wrote a book called **Hortus
Malbaricus**. Since it is an expensive book printed in Holland it was
not available for ordinary Indians. *Hortus* in Latin means Garden.
Since Kerala state was known as Malabar in those days this book was
called. **Hortus Malabaricus**. It means Garden of Malabar or Kerala.

This book deals with 742 herbs and plants. The first volume of Hortus was published in 1678 AD. It deals with herbs and the cures by the use of these native herbs. The 12th volume came out in 1693 AD.

The Portuguese had come to Kerala in 1498 AD. Vasco de Gama was their leader. But the Dutch defeated them in 1663 AD. The Dutch authorities found medicines for treatment very expensive, as they had to bring it from Europe. They looked around for drugs from the land. Hence this valuable book.

Hendrik Adriaan van Rheede tot Draakstein was the Dutch Governor of Cochin, the important port city in South India. He wrote this book after consulting Itty Achuthan, a famous traditional physician in Kerala at that time. It was compiled from the hereditary palm-leaf. Three Konkani priest physicians namely Ranga Bhat, Vinayaka Pandit and Appu Bhat supplemented information contained in this book. **Hortus Malbaricus** enshrines the indigenous, pre-Ayurvedic knowledge of the hereditary of medical practitioners of the state.

Medical properties of the plants, preparation of medicines, the respective diseases for which they were used for treatment and the modes of treatment as known to the ancient, renowned traditional physicians of Malabar are also described in detail.

Apart from its botanical and medical importance, it also gives an overview of the socio-cultural and political history of India and some of the European maritime powers the linguistic history of the Malayalam language and its script, evolution of Roman and Malayalam numerals and the history of printing technology.

However, none of these could be properly studied, analyzed and appreciated, as the information remained locked up within the Latin text. In June 2003 the Kerala University published the English

translation for the first time. I had read this book in Latin the Library of Amsterdam University in 1980. At that time I knew some Latin, as I had passed the first year course in the University of Princeton in 1968 when I was a candidate for Doctor of Theology (Th. D.) degree in Princeton Theological Seminary.

Prof. K.S. Manilal of Kerala University in Trivandrum who prepared the annotations and the modern botanical nomenclature of **Hortus Malabaricus**, has been for the past 35 years studying the various aspects of van Rhee's **Hortus Malabaricus**.

The monastery in Pannonhalma is an interesting place. The archabbot showed me some places of the monastery. He asked another priest to show some more places. Most of the monks do not speak English. I could not note down the interesting information while I was touring the area quickly. So I requested for a booklet in English that would help me to write down some of the interesting information for the benefit of my readers.

Hence most of the information about Pannanhalma was taken from the 48-page booklet printed in Budapest, which the archabbot presented to me. Unfortunately the year of the publication of that booklet is not mentioned anywhere. I will ask my readers to put the date of the publication on every book. Otherwise the reader has to research into the dates of the events mentioned as well as the dates of the events not mentioned. We have to study the secular history of events and make a guess.

Pannonhalma and its immediate environment have been inhabited for thousand of years. After the Celts, Thracians and Illyrians, the northern frontier regions of the Roman Empire were besieged in the 2nd century AD by Germanic hordes, and by the 4th century the migration of the Sarmatians and Marcomanians had wiped out

Pannonia's Roman administration. Following the Eastern Goths and Longobards, in the 6th century the Avars occupied this land who, subdued by Charlemagne's army in 796 AD, were succeeded by Bavarian and slav peasants.

Nineteen ninety-six marked the 1000th anniversary of the settlement of a group of monks in the northern foothills of the Bakony Mountains. The members of the order established by the founder of western monasticism, Saint Benedict, arrived from the Bohemian kingdom, on invitation by Prince Geza. The hill was later named Mons Sacer Pannoniae (Holy Hill of Pannonia). The followers of Saint Adalbert not only brought the Christian faith to Hungary, but also European culture of the first millennium.

Medieval traditions hold that the Bishop of Tours, Saint Martin, patron saint of western monasticism, was born here. Benedictine monks, among whom Saint Martin was revered all over Europe, recommended him for the patron of their first monastery in Hungary. (Monasterium Sancti Martini, Martinsberg).

Saint Stephen, the first king to Hungary (1000-1038) often visited the monastery. After he had stabilized his power by defeating the chieftain Koppany, he presented the monastery with rich gifts of land and tithe collected in Somogy County. These donations were recorded in a charter in 1002, of which a 12th century copy has come down to us, and is today in the archives of the abbey. This charter describes the intention of the king to call on the Benedictines to pray daily "*pro stabilitate regni nostri* for the survival of our country. This was how the history of the order was linked to the history of Hungary. Pannonhalma is the only Benedictine monastery in Hungary, which, similarly to the country itself, was able to weather the storms of the centuries of history with the faith of rebirth.

The siege of the Mongolian hordes was repelled by the Abbot Uros (1207-1243), who built the church that exists to this day. The abbots of the monastery, however, could hardly prevent the destructive effect of the feuds over land. The many abbots, often absent on state-related missions, and the governors, solely interested in the revenues of the monastery, were succeeded by Mate Tolnai (1500-1535) who took a firm grip on the monastery, renewing the life of the community. It was during his term of office that, with the primacy of Pannonhalma, the Benedictine Congregation of Hungary was established.

During the Turkish occupation of Central Hungary, the community of monks had to flee the monastery several times for longer or shorter periods. In 1586, after the estates of monastery were occupied, the monks left, carrying with them the contents of the library, the archives and the church. The "castle" (as the group of buildings constituting the monastery are called even today by locals) was occupied by the Turks, who destroyed the sculptures and paintings of the church.

Archabbot Matyas Palfy (1638-1646) reestablished the order with ten monks, within the ruins of the monastery. Due to changing times and the current needs of society, the monks were compelled to serve their flock outside the walls, without giving up their calling, remaining within the bonds of community. They assumed a major role not only in re-establishing destroyed villages in the neighbourhood and recognizing farming, but also in developing the church establishment. Benedictine monks undertook to attend the congregations of the parishes on the monastery's estates, and although (since the land reform of 1945) the order no longer owns land, it still provides pastoral services for 15 villages in the neighbourhood, within the framework of the Regional Abbey of Pannonhalma, the independent ecclesiastical diocese presided over by the Archabbot of Pannonhalma.

Following a period of great recovery in the 18th century (the era of the Archabbot Benedek Sajgho, 1722-1768), the ideas of the Enlightenment had a devastating effect on monasteries. Enlightened monarchs judged the operation of monastic communities according to their direct services to society, and aspects of usefulness.

Because the Benedictine order did not produce tangible profits for the state, in 1786 King Joseph II closed down all of the houses of the Benedictine congregation. Some of the monks then worked in public education, and others in the service of parishes.

Similarly to its closing down, the reestablishment of the Benedictine order in 1802 was commanded by the monarch, with the condition that it would participate in secondary education. Education always had been, in fact, one of the monks' tasks, since adults entering the monastery and children in the care of community were taught to read the Holy books and philosophical, theological and spiritual literature. The training of the clerics at a university level was undertaken by the order itself, and it also trained monks as secondary school teachers in the officially recognized teachers' training college at Pannonhalma.

The Benedictine Arch-Abbey of Pannonhalma reigns calmly over a Pannonian landscape rich in natural features of special value. They blend together in a unique and inseparable way. The group of buildings, assembled over a thousand years, bears the indelible marks of the European, yet typically Hungarian destiny of the community of monks living here. It also exemplifies Hungary's history and cultural history as a whole.

It is uniquely fortunate that the storms of history and bursts of renovation never entirely erased the work of previous periods. So the abbey's thousand-year history remains before us in its buildings.

The Benedictines who dwell here have gained from the abbey's history of successive cycles of destruction and revival of a spiritual and intellectual heritage with a special radiance, magnetism and importance for this present-day world of ours.

By the decision of UNESCO'S World Heritage Committee in 1996, Pannonhalma Arch-Abbey and the surrounding nature conservation area was enrolled in the World Heritage List, as a unique cultural monument

The Arch-Abbot gave me two packets of tea.

1. LAUDES TEA.
2. VESPERAS TEA.

They make two more varieties

3. MAJVEDO TEA
4. SZIVNYUGTATO TEA.

In addition to these four varieties the Arch-Abbot has developed the fifth one. He is awaiting government sanction to market it. I saw the exhibition of various varieties of herbs, which are good for health.

On Friday 30th May I went to see the Historical Exhibition of the Hungarian National Museum. Mr. Zsigmond Benedek came to the C.E.University to escort me to the Museum. He has been to India. This young man is compiling a dictionary of Malayalam and Hungarian languages. I have not seen a Hungarian-Malayalam dictionary. Therefore this work of Zsigmond may be a pioneering work. He is still a student. I see a budding scholar and linguist in him.

I had a quick tour through all the important rooms in the National Museum. Since one of the staff members showed me around the exhibition I was able to see the important places with authoritative commentary. The visitors were looking at me and my special attire

and attractive beard. My host presented me with Guide Book No.2 and No. 3.

The Guide No.2 dealt with 11th to 17th centuries. Guide 3 dealt with 18th and 19th centuries. The Guide No.1 was about the Period of Hungarian Conquest. The History of Hungary in the 10th century. The Guide No.4 is entitled the Century of Survival. The History of Hungary in the 20th Century. These two volumes are to be published later. The No.2 and No.3 presented to me are printed in glossy paper and must be expensive. I do not know how much it costs as they were presented to me. Usually I do not buy expensive books.

There were older visitors and young students. There are a lot of things worth seeing. I am impressed of the fact that how much religion was dearer to the kings in Hungary

About Reformation in Hungary the following paragraph from Guide No.2 is very informative. In pages 63 and 64 we read:

The doctrines of Martin Luther reached Hungary as early as the 1520s. The German inhabitants of the royal free towns and the Saxton towns adopted them quickly and almost to a man. Of the Hungarian population, at the beginning only a few aristocrats became adherents of the Reformation, but by the middle of the century almost the whole of Hungarian society had embraced it. Individual market towns acquired a special role in the Reformation process. Despite the fact that the majority of the pioneers of the Hungarian Reformation came from the market towns, the population of these settlements adopted the new creed only at the end of the 1530s and in the 1540s.

By the end of the century 80 per cent of the country followed

one or the other of the reformed faiths, most of them Calvinism. The rapid spread of the Reformation was promoted by the Bible published in the Hungarian language (1590), by religious books and by the texts of theological disputes printed soon after their taking place. The preachers were simultaneously priests, teachers, printers, authors, and translators. In the case, besides the portraits of Martin Luther and John Calvin, a likeness of Istvan Szegedi Kis, pastor of Rackeve active on the territory occupied by the Turks, is shown; this was drawn by his pupil and successor Mate Skaricza.

The activity of Isvan Szegedi Kis is recalled by his summing up of dogma *Theologiae syncerae loci communes*.. ..., printed in Basel in 1586. The great personalities of the Reformation were represented on a *tankard* made in the early 17th century on German territory, decorated with medals showing Melancthon, Luther and Huss (Fig. 56).

In pages 44 and 45 of Book.3 we read about the laying of the foundation stone of Chain Bridge in 1842 AD.

“ At the heart of the exhibition presenting the Reform Age is a painting which depicts the laying of the foundation stone of the Szechenyi Chain Bridge, the first permanent bridge to link Pest and Buda. The bridge symbolized Szechenyi and ideas of the Reform Age, and also embodied the need for modernization, a national economy, a national market, and a national capital. The payment of a toll, stipulated in Law XXVI of 1836, which announced that the bridge was to be built, was the first instance of generally applicable taxation in the Kingdom of Hungary (nobles were unable to claim exemption),

The ceremony at which the foundation stone was laid took place on August 24, 1842, in the presence of Archduke Charles, who represented the King. The bridge was built by Adam Clark, on the basis of plans drawn up by William Tierney Clark.

On the day of my return from Hungary I went to see the Cathedral, which was near the Central European University. As I went there I saw a black flag just outside the Cathedral. I enquired about the meaning of the black flag. Did any bishop die that day? My friend told me that he did not know about the death of any important person that day. Then we enquired further and found out that an employee of the Cathedral died.

How did he die? I asked. The reply made me sad. The worker was cleaning a statue in the church. The statue fell on him and he died instantly. The statue was a symbol of the devotion of man to God. But it became the cause of his death. I do not know the theology of it.

Chapter 5

TO RUGBY

On Saturday 31 May I came from Budapest by train to Salzburg. The same day from Salzburg I flew to Frankfurt and then to London. There were direct flights from Salzburg to London. But I cannot get the advantage of that direct flight. Mine is a cheap economy ticket. So I had to return to Frankfurt before proceeding to London. An extra trip means again security and immigration check-up.

My sister Sushila along with her son Verghese George and daughter Tresa George received me at the airport. We went to the new home of my nephew Verghese George near Wembly stadium in London. His son Joel was very friendly to me. The previous two occasions when I saw Joel in India he was afraid. Perhaps he was afraid of my beard. The next day I celebrated Holy Qurbana in the St. Mary's Assyrian Church in Hanwell near Ealing in West London where most of the Assyrians reside.

On Sunday June 1, 2003 I celebrated Holy Qurbana in St. Mary Church in Westminster Road in Hanwell, near Ealing in West London. The Westminster Road in Hanwell where our church is situated in a small road. Although my nephew Varky and myself had been there in March 2000 we missed the road. We turned back. I suspect we did not give sufficient warning or signal. The car next to us sounded his horn in anger.

Archdeacon Yonan Y.Yonan, Fr.Esthapanose Turkhan, Deacon Havel Michael, Deacon Tamras, Deacon Colin John and others assisted. His Holiness Mar Dinkha IV, the Catholicos Patriarch of the Assyrian Church of the East whose temporary residence is in Chicago now,

dedicated this church. The dedication of the church was on the Memorial of the Blessed Virgin Mary on 15th August 1997. Up to that time we were worshipping in the Assyrian Hall in Temple Road, Ealing. In 1993 I had celebrated in that Assyrian Hall by the permission of Patriarch Mar Dinkha IV. It was indeed a generous gesture from the Patriarch, as at that time I had belonged to the old calendar group under Patriarch Mar Addai II in Baghdad.

After the Qurbana there was breakfast upstairs with Indian friends and some Assyrians. Archdeacon Dr. Khoshaba George of the Old Calendar was there. He is a medical doctor who served in the Iraqi army. He was an ordinary priest when I met him in London as well as in Vienna. During the last year he was made an *co-episcopus* and now archdeacon by Mar Timotheus Shallitha Metropolitan of the ancient Church of the East (old Calendar).

About the change of calendar in England I read an interesting information. Pope Gregory XIII commanded his followers to count after the Thursday 4th October 1582 as Friday 15th October. So the people lost ten days. Scotland being Roman Catholic adopted the Gregorian Calendar in 1600 AD.

England being a Protestant country adopted it only in 1752. King George II gave an order that the day following 2nd September was 14th September in 1752. That means they lost 11 days. In 1600s there was no addition of one day being a leap century. In 1700 there was an addition of one day to the calendar, which was 10 days ahead when it was introduced in 1582. In 1800 and 1900 two days more were added and now the difference is 13 days. In 2000 being a leap century no day was added. In 2100 one more day will be added. Then the difference between these calendars will be 14 days instead of 13 days at present.

There was a riot in September 1752 in England known as the “1752 calendar riots”. It was by the peasants and workers in England who felt that they were being cheated 11 days of wages by their employers.

The date of execution of King Charles in England in 1648 is on 30th January according to Scottish writers, while it is on 18th or 19th January according to the English writers. Both are right.

Mar Timotheus Shallitha was consecrated Metropolitan by the late Mar Yakob III, the Patriarch of Antioch (predecessor Mar Ignatius Zaka Iwas, now residing in Damascus). Mar Timotheus is from Berwar, northern Iraq. He now resides in Mainz near Frankfurt in Germany for many years. He was accepted in the old calendar group in December 1995. Way back in 1983 I had visited him in his apartment in Mainz. I have not seen him during the last two decades.

Andy Darmo of our Assyrian congregation welcomed me. It was a good occasion to meet old friends. Many of the old friends who attended the Assyrian evensong in St. Barnabas Church (an Anglican Church) in Ealing in 1962 were no more there. Aprim Kellaita and his wife Hanna, Mr. Victor E. Vales and others had departed from this world.

Ealing is well known place for the Assyrians. A large number of Assyrians reside there today. Even before I went to England in 1961 the Assyrians were there. The patriarchal family of Rab Khaila David Mar Shimun (father of Patriarch Mar Eshai Shimun) was residing there with his wife Esther and children, along with his famous sister Lady Surma d Baith Mar Shimun. They had shifted to America 2 or 3 years before I went to England.

When I typed Ealing, my computer, could not recognize that word. It supplied the following alternate spellings. Eagling, Dealing,

Healing, Pealing, Sealing. I had to press the button **Ignore All**. Next time I will give another command. **Add to**. I cannot ignore the name Ealing from the history of the Assyrians in England.

Dr.O.R.Timothy from India had died in Leeds. His widow Dr. Molly Timothy talked with me over the phone, but regretted that it was difficult for her to travel from Leeds to London to attend the service.

Dr. Molly Timothy enquired about the Mar Thimotheus Charitable Hospital in Kunnathumkara in Trichur. Dr.O.R.Thimothy was a Life Governor member having given a donation of Rs. 25000. She told me that she and her husband Dr.O. R. Timothy had contributed an X ray machine to this hospital. She told me that her husband had shown interest in the progress in that hospital in the early years of that hospital. But he passed away before he could retire and do some work for this hospital.

This doctor was given the name of Mar Abimalek Timotheus who was the Metropolitan in India from 27 February 1908 to 30 April 1945. Dr.Timothy's father O.T.Rappai (brother of Athletha O.T.Inasu who donated 52 acres of land for our Seminary as a trust) was a great admirer of Mar Timotheus Metropolitan. Ollukaren Thomakutty, grandfather of Dr..O.R.Thimothy was a close supporter of Mar Abimalek Timotheus Metropolitan.

Thomakutty's name has been mentioned several times in the diary of Mar Timotheus Metropolitan during early difficult years for this foreign Metropolitan. This was nearly 90 years ago. I was not born at that time. But I have read his diaries of 90 years ago and translated from Syriac to Malayalam and learned to re live the experience of a young Metropolitan during the trials and tribulations from the people who had brought him to this position.

If I let my fingers run at this speed at the keyboard of this computer on which I am working now it will become autobiographical. I shall resist that temptation now and limit myself to make this work just a little travelogue.

I must state here that I told her that I was doing my best to make this hospital to be a reasonably good hospital. Two years ago the loss of this hospital was 400 thousand rupees. In 2002 the loss was only 390 thousand. In the accounting year ending March 2003 the loss is reduced to 268 thousand. It is the constant effort of the committee to wipe out the loss within two years. We do not run mission hospitals for profit. We can survive only if the retired and experienced doctors give two or three hours daily as an honorary work or at a reduced remuneration.

Our aim is not a big hospital. Now we try to run it as a hospital of 50 beds with a minimum of 3 doctors and five nurses. We need such an absolute minimum if we want to continue to enjoy the privileges of sponsoring our students to be trained as doctors and nurses in the famous Christian Medical College at Vellore. Sometimes we have to struggle hard to keep up the minimum requirements.

My vision as the patron and president of this Charitable society which is running the hospital; and the charitable home for the Aged is that the maximum growth should not exceed 100 beds and 8 doctors and 12 nurses. Some people dream sky as a limit. We can build more buildings in that compound, but our church being a small church we should not dream bigger things. Let us attempt small things and succeed at it. If we can run this institution without a loss and without a profit I will be happy:

Unfortunately some people accuse Christians in India for establishing hospitals to make profit. I wish Christians and others should realize

that great sacrifice it requires to run such a hospital and also an Old Peoples Home. We can succeed if we have enough monastic priests working without salary and dedicated nuns with service as motto.

After Qurbana on June 1st Tresa, my niece drove us (her parents and myself) to Rugby. When we reached Rugby I was happy to meet Maya, the twin sister of Tresa. Maya had come from Dallas, Texas with her children Kristina and baby George whom we prefer to call Joju to avoid confusion in the family. Maya had to plan some trips for her children every day. She planned it in such a way that I could join them on the trip.

On Monday June 2nd we went to visit the Warwick Castle. There was a lot of room to walk around. We hesitated to walk up to one building, as it was too narrow and tall place to walk up. It was one-way path so that you could not come back if we were tired half way through. Children wanted their ice cream. But Joju has some allergy to milk. So he cannot eat ice cream. So he had to get ice pop. Maya asked me whether I liked to eat ice pop. I replied that I do not know what it is. The children must have thought that their granduncle whom they thought was an educated man did not know what is an ice pop. So I decided to eat it with the children.

On 2nd June we went to see the Warwick Castle. I had not seen it before. I had been to the Windsor Castle on 31 October 1999. The entrance fee was 9.75 Pounds. I was in my 60th year at that time. I wished if I had completed 60 years of age my niece Dr. Sheena would have saved 1 and a half Pounds.

The Warwick Castle entrance fee was little less, something like 7 Pounds. I noticed that there was no concession for old people, although I had completed 61 years of age. Although not glamorous

as the Windsor Castle, there was a lot to see and learn in the Warwick castle. My sister Sushila did not accompany us. She has seen it several times. So my nieces, the twins, Tresa and Maya along with Maya's two children Kristina and George went along with me to see the castle

AT WARWICK CASTLE

A day's visit to Warwick castle can be thirsty and hungry work. There are some great places situated all around the Castle, both inside and out, to enjoy a delicious selection of food and drink.

Coach House Café

Open all-day and serving a variety of hot and cold snacks and drinks, main meals and breakfasts.

Coach House Family Restaurant

Serving a children's menu, main meals, hot snacks, hot and cold drinks.

The Undercroft

A variety of hot and cold snacks, traditional meals, children's favourites, cream teas, cakes and pastries.

Riverside Pavilion

Hot and cold snacks and drink are available.

There are also a number of outdoor facilities, including barbecues, which are located around the Castle grounds.

Outdoor facilities are open weather permitting

Warwick Castle Gift Shops

Visit the stables, Armoury and Kingmaker gift shops where you can find an extensive range of gifts and souvenirs. Why not treat your friends and family to a memento of your Castle visit? Please note that selected lines are only available in certain outlets. All catering outlets and gift shops open and close at varying times subject to demand.

Please note that all indoor areas are non-smoking

Every day there was some programmes in the Courtyard, East Front and the Oak Tree Lawn. There was a jester with his tricks and jokes. The Red Knight appears well-dressed. There was a programme called Beware the Bowman.

The third programme of that season was a gong farmer. That man has the gift of the gab. Like a narrator of the events in the past he entertained the audience with gestures. Both the young and the old laughed when he spoke and acted. He welcomed me especially looking at my red cassock. He said that his cousin is a bishop in Australia.

There were some Medieval Games. The visitors are encouraged to participate in them and win some prizes. Some children as well as their parents attempt to show their skills, but get disappointed when they do not win a prize. Maya and children tried some. I felt that I am past that age.

The children could enjoy walking around. I too enjoyed walking with them. Walking is a must for all diabetic patients. I cannot practice what I believe and preach. Because I do not get time to walk. Moreover my people do not want to see a bishop walk. They want us to be seen in the cars in the roads and sit in the Bishop's

house. This sedantary behaviour makes many metropolitans victims for diabetes and heart attacks.

There was one tower with a lot of steps. Maya said that there was only one way to go up and go down at the other end. You cannot turn back if you are tired after a hundred steps.

Therefore I decided not to go on that tower. When she told me that her mother, that is my younger sister, had climbed all the steps to that tower I was tempted to do it. It is a habit with old people generally not to admit that they are old. After a second thought I said that I did not want to take the risk of climbing all the steps to that tower. Instead we all climbed the high wall on the other side.

TIME magazine July 7, 2003 reports about the security of the royal palaces.p.10

ANNALS OF SECURITY CRASHING THE ROYAL PARTY

Has Britain lost its memory? Last week an intruder wearing a pink ball gown and fake beard and calling himself Osama Bin Laden managed to gate-crash PRINCE WILLIAMS's 21st-birthday bash at Windsor Castle. Aspiring comedian AARON BARSCHAK managed to kiss the prince on both cheeks and head for the bar before being nabbed by police. Home Secretary David Blunkett ordered an urgent inquiry into the "appalling breach" in security; Britons were aghast. But the real wonder is why anyone was surprised at all. Despite the millions of dollars a year British taxpayers pay to protect the royals, such a lapses are an annual event, with more than 20 intrusions in the past two decades. Here's look at the most memorable breaches.

JUNE 1981 Three German tourists climb over the walls and camp overnight on the grounds of Buckingham Palace, believing it to be Hyde Park. After breakfast on the lawn, they are finally apprehended when they ask a gardener for the exit. Police announce a security review, but add, reassuringly, that the campers would have been discovered earlier if they hadn't stayed so close to the wall

JULY 1982. Michael Fagan breaks into the Queen's bedroom at Buckingham Palace. Police ignore a phone call for help, so the Queen chats with him for 10 minutes before alerting staff. Home Secretary William Whitelaw announces a "major shake-up" in palace security. Members of the opposition Labour Party call Whitelaw's comment that the incident represented a serious failure in security arrangements "the understatement of the year."

JANUARY 1994. Cambodian student David Kang runs toward prince Charles and fires two shots from a starting pistol at an event in Sydney. Charles displays considerable sangfroid as his would-be assailant is wrestled to the ground a meter away from him. He maintains that security was "well handled" by Australian police.

FEBRUARY 1994. American prankster James Miller paraglide onto the roof of Buckingham Palace, then strips to reveal that below the waist he's wearing only a coat of green paint. Scotland Yard say the incident doesn't raise any concerns over security, as he was arrested "within minutes."

DECEMBER 2002. A drunken reveler gets into St. James's Palace — the home of Prince Charles — but is reportedly only arrested when he knocks on the door to Princess Anne's

apartments to ask the way to the nearest train station. Police say there was no danger to the royal family, but launch an inquiry into the breach.

Next day Maya asked me, “Uncle, where do you want to go to see in Rugby?” I told her that I have been to the famous Rugby school where the Rugby games are played well. In 1977 when I went to Rugby for the first time I went around to see some places. Maya was only eleven at that time. When the children come back from the school they ask for ice cream. I joined them as I used to like ice cream myself. That was my last ice cream eating in plenty. When I reached home to my disappointment I noticed I got diabetes.

That was another first. I was the first one in the family to go abroad. In October 1961 I went to England to study. I was the first one in the family to earn a doctorate, Doctor of Theology (D.Th.) in 1976. Now I am the first one among our ten siblings to be a diabetic patient. Since I had to give up ice cream, except diabetic ice cream, which I sometimes get abroad.

“Have you seen a safari Park?” Since my response was negative she suggested that she would take her children and me to the safari Park, which was about one hour distance.

It is called **West Midland Safari & Leisure Park**. The admission fee is 6.75 per person including a free return visit. They expect us to return to visit this Park again. I wonder how many really return. I do not know whether they keep a record of that.

Actually it took more than one hour to reach the place. It was at Kidderminster. Some useful information contained in their leaflet is reproduced below for the benefit of those who intend to visit a safari park.

Souvenirs & Gifts

If you are shopping for pure pleasure or for gifts, then a visit to The Lost City Plaza, jungle Bazaar or African Queen Trading is a must. You are sure to find a fabulous array of unusual mementos and safari inspired souvenirs – perfect for home and family!

Catering facilities

Choose from a mouth-watering selection of fast food; scrumptious sit down lunches or tasty afternoon snacks - there's good variety to suit all appetites !

Drive Through Safari

See a rare and exotic variety of animals from all over the World in our spectacular four-mile Safari !

Amusement Area

Enjoy a host of fantastic rides to suit all members of the family – come and be thrilled!!

Souvenirs

Ethnic curios , Quality animal soft toys, limited edition prints, African t-shirts, safari souvenirs.

Jungle Bazaar Gifts

Reptile toys and t-shirts, soft toys, educational books, jungle souvenirs, camera film and animal food.

African Queen Trading

Marine inspired toys and ornaments, Hippo toys, inflatable sea life,

aquatic t-shirts, logo souvenirs and camera film.

Dr. Babotos Mumbo Jumbo

Wild and wacky gifts, educational kits, ethnic t-shirts and ornaments.

Catering facilities

Dining

Explorers Café

A large sit down family dining café, featuring a selection of hot and cold plated meals including fish in batter, jumbo sausage, baked pies, pasta salads and ploughman's platters.

Botswana Burger Companies

Quick dining facility, eat in or take away. A selection of Burgers, chicken nuggets and fries, together with hot and cold drinks.

Quick Bites

Pizza Parlour

Pizzas, southern fried chicken, chips, hot and cold drinks.

Fun Foods

Novelty foods homemade fudge, doughnuts, cookies flapjacks, muffins, popcorn and soft ice-cream.

Sweet Shop

Candies, toffee popcorn, lollies and rock dummies.

Refreshment Kiosks

(situated throughout the park)

Dr. George, grandfather of Kristina and Joju, took them along with their mother Maya and me to see an exhibition on railways in Rugby. The children wanted to buy toy trains. I do not know when will they be satisfied with toys. Different shop owners bring their toys etc to this exhibition to sell their goods.

Protest against an Airport in Rugby

One important event in Rugby was the protest against the proposed airport. The people in Rugby do not want an airport. They want peace of mind. **The Rugby Observer** dated March 13, 2003 wrote:

Protest against the airport

MORE THAN 2,000 protesters marched through Rugby on Sunday to demonstrate against plans to build an international airport on the outskirts of the town.

The strength of the opposition towards the development had never been more clearly demonstrated, with even Rugby's labour MP Andy King and his future Conservative political opponent Jeremy Wright united in protest as they led the march beneath the same banner.

Accompanied by a brass ensemble and the jubilant rhythms of the Batteria Acid samba band, campaigners marched from the Addison Road recreation ground in New Bilton through Rugby town center.

The entire route along Bilton Road and Lawrence Sheriff Street was closed for the One-and-a-half-hour march before protesters descended on the Whitehall recreation ground carrying their banners and placards.

The march was organized by the Anti Rugby Airport Committee (ARAC) as a final show of opposition to the plans, announced by the Department for Transport nearly 12 months ago in July 2002.

Chairman Gordon Collett said he was slightly disappointed with the turnout since a previous march held in November had attracted around ten thousand people from across the Midlands.

The whole thing was meticulously organized and no one could blame the weather but more people could have been there.” He said.

“Perhaps it showed that people have enough faith in ARAC to let them get on with the job but the message is still the same we can’t sit by and let it go.”

A final decision on whether or not an airport will be built in Rugby is expected by the end of the year.

Some of the placards, which the protesters were carrying, had following slogans written on it:

STOP RUGBY AIRPORT,
NO RUGBY AIRPORT, NOT HERE DEAR.
JUMBO JETS EVERY 90 SECONDS.

The Percival Guardhouse’s poetry tutor Diana Walls and husband Robin of Scotts Close, asked marchers to consider poet Andrew Marvell’s philosophy with a placard reading: Give us a green thought in a green shade, don’t annihilate all that’s made.”

On the day of my arrival in Rugby that is Sunday June 1st was the day of the big protest. The **Rugby Observer** on that day wrote.

Thousands set to march in protest

TEN THOUSAND people who do not want an airport built near Rugby are expected to join the biggest demonstration in the borough's history on Sunday (June 1).

The march is the second organised by the Anti Rugby Airport Committee in protest at proposals to build a 7 billion pound, international airport on greenbelt land on the outskirts of the town.

Midland MP's, including Rugby MP Andy King, up to 30 local mayors and Warwickshire MEPs Philip Bushill-Matthews and Liz Lynne have been invited to lead the one and half mile procession through the town.

Also among the walkers will be Bill Maynard – star of the TV shows **Heartbeat** and **The Royal** – and four marching bands including jazz and brass ensembles who will accompany the protesters at different parts of the route.

ARAC chairman Coun Gordon Collett said: "Sunday is the last big step for every one before the consultations finishes on June 30.

"This is the time for the people of Rugby to stand up and be counted in the opposition to this airport."

Protesters will gather at the Addison Road recreation ground in New Bilton from 1.30 pm before heading off at 2 pm, along Bilton Road into the town center and to Whitehall recreation ground.

Marchers will then hear speeches by Mr. Maynard and other key members of the campaign. Everyone who attends has been urged to take a coin so organisers can count the turnout accurately.

At the first March in Church Lawford in October an estimated 10,000 marched through the rain.

The Rugby Observer on June 5, 2003 wrote;

Thousands march in a final

Federic Bear, 81 and his grand son Biria Carr, 6, moved from Banginton to Wolston two years ago to get away from aero plane noise. "We've just got no choice in the matter, it's just been dumped on us and all these villages are going to be flattened."

Emma Harwood wrote good captions for the photos she took and published in this paper.

Musician and Malcom Evans, 32, of Coventry wrote and performed the song NIMBY especially for the rally and handed out signed CDs to young fans.

A LETTER A DAY COULD KEEP THE AIRPORT AWAY

Seven-year-old Joshua Moore of Coventry accompanied his Dad, Adam who grew up in stretton-on-Dunsmore and mum Jenny.

Two thousand protesters converged on the Whitehall recreation ground for speeches by local Euro MP Philip Bushill Matthews and actor Bill Maynard and entertainment from the Fap Pop School and local musicians

UNFAIR AVIATION TAX COSTS YOU POUND 557 A YEAR

Robbie Fletcher aged seven, and brother Samuel, five, of Brinklow lent their support to the campaign.

I had heard the slogan, "An apple a day keeps the doctor away, an onion a day keeps every body away." Now I read a new one "A letter a day could keep the airport away".

It is not only the peace of mind the residents of Rugby are going to lose, but money too. The residents in the area are going to be taxed by 557 pounds a year. That is too much for some people who do not have the need or advantage of this airport. But the cost of the airport is not a paltry sum; it is 7 billion British Pounds. Please note that there is no printer's devil in the word billion.

It is billion and not million. If I multiply it by 72, it will be 504 billion Indian rupees. As a billion is 1000 million, it is more than half a million millions or 50 thousand crores of rupees. Hundred crores make one billion. The population of India is one billion or 100 crores.

Crore is a word used in British India. Indians always calculate by lakhs and crores while the Americans speak in terms of millions and billions. It does not matter much to the poor Indian, as he cannot grasp how much is a million.

In another method I want to remember the cost of this airport. It is 7 billion Pounds. The population of the world is only 6 billion. So if every one including babies from all countries including the poorest nations, contribute a British Pound each we will have to wait for some more time to reach the 7 billion target.

I had thought of an airport as a sign of progress. But it is a cause for strong protest in Rugby. The people in the roads closer to the new airport are going to get good value for their land. Some are making

money by such developments. But there are ordinary people who do not get any benefit by the construction of a new airport in their neighborhood.

One thing is true. If the proposed airport comes into operation, going to Rugby will be easier and faster. It will reduce the congestion around Heathrow airport in London. The Rugby airport is planned to be bigger than the Heathrow airport in London. It will be the biggest airport in England, bigger than Heathrow. It will be the biggest in the whole of Europe, bigger than Paris, Frankfurt, Amsterdam etc.

I think Rugby airport will be the second biggest in the world. That means it will be bigger than San Francisco, Los Angeles, New York's John F Kennedy, Washington's Dulles International; etc. I do not know which is the biggest in the world in size. As far as the busiest traffic is concerned Chicago's O'Hare and Atlanta have the first two places.

On Thursday June 5th my brother-in law drove my sister and me to Luton to have supper with Mr & Mrs. P.K.Thimothy of Mumbai who had come to spend a few weeks with his son Jose and his wife Ramola. I have known Timothy since my childhood in Trichur. Ever since I started going to Mumbai as deacon for Touring Mission Qurbana since 1962 he has been very active for organizing a parish for our church in that city. He worked as a high school teacher in Mumbai, known as Bombay until recently.

I am sure Ramola must have enjoyed my joke book **Laugh with the Bishop**. After returning to India I got an e-mail, a joke sent by Ramola. I will use it in my final joke book **Not So Funny** that may come out next year. I may have to make some changes, adaptations to suit local situations. It is necessary to avoid complaint of plagiarism. Some people say it is good to have some court case on a writer stating that he has stolen it from William Shakespeare or somebody.

Then that new author becomes well known, positively or negatively. That is the way to be famous or notorious for a writer.

I was happy to meet Mr. M .K. Timothy and his wife Cicily from Mumbai. They came with their daughter Bindu and husband Varghese and their son. M.K.Timothy's family has been close to me. Not only they but their children living in California, England and Mumbai read my books and Voice of the East and have a deep appreciation of what I write. Unfortunately, many other educated children of the members of my church do not know that I am a writer who writes not only about the past history of the church, but also of the contemporary situation of our church.

Mr. Aby Nadakavukaren, brother of Sebi Paul and Dr.John Nadakavukaren working in USA came from Madras to London for a one-month assignment from his company. He was lucky to meet all Indians there. His wife Simi is the daughter of the one of the two trustees of our Mar Qardagh Church in Madras, Mr. Raphael Chitalan. His father's brother, Fr.Anthony Chitalan was the priest who baptized me in 1940 when I was a baby.

An ordinary priest baptized me, but my younger brother Abimalek was baptized by my predecessor's predecessor, Mar Abimalek Thimotheus Metropolitan in 1942 at the Mar Aprem Church. As a Metropolitan I do not baptize many babies.

I was happy to meet Dr.Lazar whom I had met last year in Chicago. He is the son of my *Malpan* (teacher) of Aramaic in India when I was only 14 years old. I visited Fr.Kaku Lazar in Baghdad in 1962 and Dr. Lazar who is somewhat my age was showing me around the city of Baghdad. Much blood has flown in the Rivers Euphrates and Tigris since that event 41 years ago in Baghdad.

I read the Holy Gospel in modern Syriac from the new translation

released by the Patriarch in Chicago last October when I was present. As I have not learned modern Syriac, I requested Fr.Esthapanose to read with me the Gospel portion. I wanted to catch his pronunciation. In my previous occasions in London I had read from the old Syriac. But now I felt that I could read it in modern Syriac, as it is the same script.

Some one seriously remarked your reading in Assyrian language is clearer to us than the reading of some of our Assyrians. I took it as a joke. There is some truth in such situation. When I pronounce my mother-tongue Malayalam I may not pay much attention to some details. But when a foreigner learns it he pays attention to details.

I celebrated Qurbana again the next Sunday June 8th. As it was the Pentecost festival day the morning prayers were over only after 9 a.m. Hence we could start the Qurbana only at 9.15 a.m. There were many people for Qurbana like the previous Sunday. People were standing outside the church building. The congregation in London needs a bigger church. They are seriously thinking about it for a long time. It will be done in the appropriate time.

Deacon Bawai d Matran was there. I was looking for him. He had assisted me in my holy Qurbana in 1983 in Ealing. He speaks English like an Englishman and not like an Assyrian. He has been in England since 1962 or so. I met him first in 1966 in the house of his uncle late Rabbi Aprim Kelaita, son of Qasha Joseph Kelaita, the great Assyrian scholar.

Berta, niece of Aprim Kelaita who used to stay in their home greeted me. Three years ago she had handed over to me three photos taken by Rev. Joseph Kelaita in India in 1920 or so. That was a photo of the blacksmith in Trichur sitting in the Mar Yohannan Mamdhana church premises making mould for the Syriac font with which he started the Assyrian Press in Mosul, Iraq in 1924.

Deacon is the nephew of the late Metropolitan of Iraq Mar Yosip Khananishu. Mar Yosip Khananisho was the maternal uncle of the late Patriarch Mar Eshai Shimun who was shot dead in California on 6 November 1975. Mar Yosip died only on July 3, 1977. He was 84 years old when he died. He has the record of long administration in our church in recent history. He was a prelate for 62 years, nearly 4 years as an Episcopa and nearly 59 years as a Metropolitan.

Apart from the Metropolitans in India, he was the only metropolitan in the church universally. Many respected him as a great spiritual leader. His memory is commemorated by the decision of the Holy Synod on the second Sunday in the month of July. The second Sunday was fixed the first Sunday in the July had already the memorial of Mar Thoma Shleekha, the doubting disciple of Jesus.

I was looking for Andrious Mama Jotyar who was present in my evening prayer in 1962. He is the editor of the magazine titled Assyrian. Since he lives in Kent it is not easy to come every Sunday to Ealing. I wanted to congratulate him for being honoured by Queen Elizabeth II with the title of the Order of British Empire. It is a rare honour for an Assyrian.

If my memory is correct he is the first man from the Assyrians to get this honour. The first Assyrian woman with that title was Lady Surma d Beth Mar Shimun, sister of late Benjamin Shimon, and Poulouse Shimun, both Patriarchs of the Church of the East. That was in 1920 or so. I do not know how many brothers have occupied the highest rank of a Patriarch in our church. Or, in any church.

I looked for Sandra Vales, the Assyrian wife of an English man. She was treasurer of the Church in 1984 when I visited. I had visited them in their home before her husband Victor Vales died. Victor was one of the few people who loved his wife's tongue. I mean the language. He could speak Assyrian very fluently. Their son is an

airplane pilot. He married the daughter of Shamasha Havel Michael, a prominent deacon of our church in London.

Deacon Havel Michael always had a pleasant smile on his face. He has shown interest in me personally. He took initiative to see that my Ph.D.thesis was sold to some people. He knows that it is the history of the Assyrian people. The Assyrians living in England should be interested in its contents more than the Assyrians in Iraq or Iran who would not understand English language.

Ninos Warda came and paid for a set of 3 volumes of Hudra prayer books to be sent to him. I said that I ordered it by e mail the previous Sunday itself when Deacon Tamras asked for it. He could not believe it. Yes, the next day it arrived from India. I am not prompt all the time. I received an e-mail from him later.

When you came to London this year, which I thank you for the amazing mass that you carried out and can't wait to see you again soon by the strength of Christ. Such words of encouragement and appreciation make me to plan a trip to our Assyrian congregations in the neighborhoods of the areas of my visit for a conference or a study seminar, whether in Australia, USA, and Europe etc. As I get old the frequency of the trips abroad are becoming less and less.

It was in the 2nd millennium year I made maximum trips abroad. That was five trips in 2000. But in 2001 there was only one trip and in 2002 and 2003 the number was two each.

The St. Mary Assyrian Church in London presented me a gift of \$1000 and I donated it to the Conference Centre in Trichur, which is struggling to complete ever since the Catholicos Patriarch inaugurated the incomplete structure in January 2000. An Assyrian lady Julia Cherry donated 100 Pounds.

Chapter 6

BLACKBURN & BLACK POOL

On Friday 6th June I went to Preston. It is two hours train ride from Rugby. The Virgin railway was 20 minutes late. At Rugby station, when we started our journey the train driver announced that the train was running late by 20 minutes. It arrived around 12 noon instead of 11.43 a.m as scheduled. Preston is being advertised as the newest city of England.

I must record my appreciation of the efficiency of the Railway. They apologized for the delay of 20 minutes. But the train took speed and reached the destination in time. The train was almost full.

Reservation is free without any extra charge. I suppose that they will get some discount if a cancellation is made. The statement that reservation is without any extra charge is an attraction. It is an advertisement technique.

I do not call it a trap. It is human to make changes at the last minute. So the benefit comes when the cancellation is made. As far as I can imagine nobody will offer reservation free of charges. But by offering free reservation Virgin Train must be making a slightly better income than other railways. If nobody cancels reservation then this railway company will be the loser. I suspect that by reading this travelogue some other business entrepreneurs will adopt such generous schemes.

One-way ticket or return ticket does not make much difference. If one pays \$42 he gets the ticket one-way. Some passengers who do not know that the return ticket is free buys only single ticket. Next day he will have to pay again to buy a ticket to return.

The cost of a ticket is very expensive compared to Indian railways. I have to pay only less than one pound to travel from Trichur to Kottayam and that cost is a train journey of 120 kilometers with a traveling of 3 hours. Here one pays nearly 50 times to cover the same distance. If I keep calculating the Indian rupees for each British Pound I will never eat or drink or travel.

Dr. Joe Philips from Kerala lives in Preston. He is a retired doctor. He is active in the Indian Orthodox Church in London. At the same time he has up to date information about our Church through the Voice of the East he reads every two months. He was at that railway station to receive me. He drove me to the house of Dr. P.Philip Kurian of Kottayam. We found the home, which I had blessed 4 and a half years ago in November 1998. Dr. Philip Kurian belongs to the Kananaya Jacobite community in Chingavanam near Kottayam. I have been the friend of his father late C.T. Philip.

Dr. P.P. Kurien used to run his own hospital known by his family name Kelachandra hospital. He works in England now. He is one of the many educated people who study Bible and delight in spiritual matters. He watches the Bible classes on TV. If he is busy or away his wife records the Bible class and later he plays to learn biblical truths.

He does not boast of his family tradition of the Syrian Christian heritage of Syrian Christians of Kerala. Of course Knanaya Christians of about 300,000, half of them are Catholics and half are Syrian Orthodox, trace their origin not to the arrival of St. Thomas, the doubting disciple of Jesus Christ in 52 AD, but to Thomas of Cana, the Syrian merchant who immigrated to Kerala, India in 345 A.D.

The Catholic Knanites are under bishop Kuriakose Kunnassery, the senior most bishop in Kerala who was consecrated as an auxiliary bishop in 1968. He is in his 75th year and therefore likely to retire soon as Catholic bishops all over the world are expected to retire at

the completion of 75 years of age. There is some exception like the late Archbishop in Trichur Joseph Kundukulam who continued till 79. In his diocese auxiliary bishop Moolekat had been consecrated already so there will not be much of a problem to search for a successor. In the end of August this auxiliary bishop was appointed as the *co-adjutor*. That means the right of succession, when the incumbent retires or dies. I am told that it is not mandatory for the bishops of the eastern rites in the Catholic Church like the Latin bishops to retire at 75.

In the case of the Syrian Orthodox Knanaya community their Metropolitan Abraham Mar Clemis died last year at the age of 85. He was the senior most bishop in India. He had completed 51 years and 7 months when he expired. He was Metropolitan since 1951 till 2002. Catholicos Mar Thoma Mathews II and the Metropolitan Philipose Mar Chrysostom completed 50 years of their episcopate in May 2003.

We do not know anybody else will reach his record of 50 years of episcopate. I do not know any of these two venerable prelates of the sister churches will break the record of Abraham Mar Clemis. It will be possible if they continue in service for nearly two years more.

The bishop of the Protestant church in India such as Church of South India, Church of North India, Methodist Church, Lutheran Church etc have to retire at the age of 65. They are elected to the post of the bishop after they are 40 years of age. Therefore they retire from service before they celebrate even the silver jubilee of their episcopate. They think that 15 years is enough for a bishop to create enough enemies and quit in peace.

The youngest bishop in the Protestant churches in India is perhaps Ananda Rao Samuel who became a bishop of Krishna Godavari

diocese in Andhra Pradesh at the age of 33. He reigned for long and resigned before the regular age of 65. He suffered much when he was at the highest post of the Moderator of the Church of South India. We have stayed in the same room and prayed together before his own people burned his wife and him when he was going for midnight service for the New Year of 1978. While his wife died he survived for some more years to serve the church as a moderator for two more years and as an ordinary bishop since January 1982, then Chaplain in Christian Medical College Hospital, Vellore where his wife had died of burns. He taught in the United Theological College, Bangalore where he had studied for B.D. before I had studied for M.Th. and D.Th. degrees.

Even the Chief of the Supreme Court of India has to retire at 65. Judges in the High Courts of the different states in India have a mandatory retirement age of 62. But Prime Ministers, Presidents, Governors and such high dignitaries who are elected continue even after 80.

I hear the mandatory retirement age of 62 in the High Courts is likely to be raised to 65 and in the Supreme Court from 65 to 70. Because some people say wisdom becomes more mature after 65. If that is true I will be wise within two years. Then I will stop writing travelogues and joke books and may attempt a *magnum opus*.

At Black pool I went to have dinner with my cousin Dr. Antony Panengat and his wife Anna. He is 5 years younger than I am. But he has taken voluntary retirement. He is a doctor like his father Col. P.A. Paul and grandfather Dr. P.P. Anthony who was a member of the Legislative Council of the Travancore-Cochin state.

Dr. P.P. Anthony died when he was an MLA. So the people in Trichur had to face a re-election. I think it was in 1954 or so.

Although the grandfather Dr.P.P.Anthony had 12 children, the grandson Dr.P.P.Anthony and his wife Anna have no children. Therefore he does not have to do what his friends do at this age, to take care of the grand children. Dr.Tony is a voracious reader. His father's father Dr.P.P.Anthony was an author of some books. I must admit that there is nobody in my family who is an author except myself.

On Monday 9th June 2003 Dr. Roopa Kurien drove me to Heathrow airport. As I was standing in the check-in counter Fr. Evans from Canberra, Australia was just ahead of me getting the board pass. After ten minutes when he came after passing through the immigration counter he saw me already inside "Oh, You are already here."

He asked whether I was a priest. I told him I was a bishop. We sat and talked about our churches for some minutes. He told me that he was the only priest named Evans living in Canberra, Australia in the Catholic Church.

He had visited Assam and some places in north India. He had come to England on a pilgrimage to the shrine of Walsingham in England. He says that he was disappointed to see that it was a small chapel. To be a national pilgrimage Centre it should have been a bigger shrine. As he was going to Frankfurt his flight was later than my flight to Munich. I bade him good-bye and presented him my book entitled "Laugh With the Bishop" printed by St. Paul's Books, Mumbai.

Chapter 7

GERMANY

I reached Munich at about 3.20. Mrs Ilse Kornherr was at the airport to receive me. She had adopted Nicola Chitra from the Mar Timotheus Memorial Orphanage from India. Since my mother Mrs. J.D.Mookken had taken care of all the children in the orphanage, the children adopted abroad sometimes keep in touch with me.

Sabrina Setlur is from South India. Her mother is the sister of the Latin Catholic priest in Kerala who had married Mr Setlur from our neighbouring state of Tamilnadu. Sabrina became famous as a rap singer. He carried enough publicity as there was a rumour that she was going to marry Boris Becker, German Tennis player.

Nicola Chitra in Munich asked me whether I know Sabreena Setlur. I said that I had heard about her. She is famous. Her mother had not heard about it. She was well known, I said. This was on June 9th. I had not realized until one-month later that newspapers had reported on 6th June that Sabrina was arrested for driving her car after drinking alcohol. She did not cause any accident. But police stopped her car and arrested her.

They took away her driving license after alcohol content was found in her blood test. Sabreena was returning from a night club when the event took place. As she is very rich she can employ a chauffeur to drive her car anywhere in Germany. She can drink more now, as there is no law to stop drinking. Only rule is that one should not drive drunk. Because one can cause accidents if one is drunk while driving.

In Freising there is a cathedral and a museum. I had been to that place once before. Still we went around the museum where there is a lot to see and learn. Then we went to see a botanical nursery. They asked me what were the places of interest for me. I did not know the answer. I told them that I am not young as before. I was not keen on going sight seeing.

After one day with them in Freising I moved to Munich and stayed with Huber family. Thomas Aprem and Saritha are the two children adopted by the Huber family.

I visited the Diane and Fred Luekert who adopted Timothy Paulson. I had a good dinner in their home on 12th evening, my Pre-birthday supper. We shared a lot of jokes. The Leukerts had invited their neighbour also for the dinner. Since I do not eat meat Fred Leukert barbecued fish for all except himself. He does not like fish.

Mrs Brigitte Huber took me to her parish church where there was a small gathering of older women. It was an ecumenical gathering. Two ladies from the Roman Catholic Church had come to hear me. The women asked intelligent and interesting questions about theological issues.

Mrs. Huber took me to meet Rev.Thomas Prieto Peral, who is in charge of the Ecumenical relations of the Evangelical Lutheran Church in Bayern. The bishop was not in town at that time. The office of the headquarters of the Church was very huge. One can get lost in the different hallways of the different departments of the Church in that diocesan headquarters. I did not ask how many staff members are working in that office.

Rev.Thomas Peral speaks English well. Therefore I could communicate with him directly. Not all Germans can speak English

well. They do not need English for their studies or their work. He told me that his colleague is working with our church in Northern Iraq helping the mentally retarded children. I thank these Christians trying to help us purely on humanitarian considerations. .

Sonntagsblatt is a Protestant weekly in German language. Brigitte Huber arranged with the reporter from that newspaper to come and interview me in the Huber residence where I was staying. The reporter was a lady whose father or mother was from Bengal, India. She had done her homework. She is a schoolteacher and does journalism part time. She had taken a print out of my article entitled the Church of the East in India in the website www.nestorian.org. Therefore there was no need for me to give many details. She knew everything she needed to know. Then the interview was easy.

I wish I could have the time to check the websites and get the required details before I meet somebody. As for writing an article it is very useful. It would have been useful for me to write this travelogue. But I do not get enough time to do the necessary surfing over the Internet to be benefited from the vast ocean of information on the Internet.

She did her job very well. The article appeared in the weekly dated June 22 after I had left Germany as expected. Mrs. Huber sent that page by Internet to me. Although I cannot understand all the German words I am keeping it with me, because one of my priests Fr.Jos Vengassery had spent six years in Regensburg and Heidelberg to earn an M.Th. degree in Old Testament. He knows German well.

As I had seen most of the buildings in Munich in my earlier visits since 1977, I decided not to go to visit many buildings. We went to the Jesuit Church of St. Michael.

The Monuments of St. Michael's

1. **The bronze Angel** (H. Gerhard, 1593-1596) was originally conceived for the Tomb of Wilhelm V, St. Michael's founder. The angel offers water, reminding us of our baptism.
2. **The Terra-cotta Figures** high along the walls of the nave display angels holding the signs of Christ's passion.
3. (Former location of the Altar of St. Magdalene, destroyed during the war.)
4. Altar of St. Sebastian (A. Scalzi).
5. On the painting: The Presentation of the keys to **Peter** and the Conversion of **Paul** (A.M. Viani). In front of the altar is the Reliquary of Sts. Cosmas and Damian (circa 1400 in Bremen; in Munich since 1649).
6. The **Crucifixion** in the eastern transept (Giovanni da Bologna; Mary Magdalene by H. Reichle, 1594 / 95) was originally conceived for the tomb of St. Michael's founder, Wilhelm V. Next to it hangs the inscription for his gravestone.
7. In the east transept is the **Trinity Altar**. The lower half of the painting depicts The Sacrifice of the Old Covenant.
8. On the choirsteps stands the Altar of **St. Francis Xavier**, great Jesuit missionary (U. Loth, 1624)
9. **The Great Altar** is conceived as a triumphal Arch. At its pinnacle stands Christ, as the Lord who will come again with his Angels at the end of time to lead human beings into eternal life. The gateway to Heaven is guarded by Archangel Michael, who denies entrance to those intent on violence and evil (W.Dietrich, Painting: C. Schwarz, 1587-1589).
10. Across from the altar of Francis Xavier stands the altar of

St. Ignatius of Loyola, founder of the Jesuit Order. The painting is attributed to A. Scalzi.

11. The altar in the west transept, dedicated to the **Holy Name of Jesus**, forms the counterpart to the east transept's Trinity Altar. Jesus is here* The Sacrifice of the New Covenant. (A. Viani).
12. The Leuchtenberg Monument, erected in 1830 by Augusta Amalia, daughter of King Max I, to the memory of her husband, Eugene Beauharnais, Napoleon's stepson. (Artists: B. Thorwaldson and P. Tenerani).
13. The altar painting depicts the Annunciation. By Peter Candid, 1587.
14. The Apostle **Andrew** is said to have continued to proclaim his faith even during his crucifixion (C. Schwarz; S. Scalzi).
15. St. Ursula, martyr, and her companions (P. Candid).

Façade of St. Michael's Church

The façade was designed as a showcase for this Jesuit church and the college which was formerly an integral part of it. Under the Cross at the very pinnacle stands the figure of Christ as Redeemer, looking out over city and countryside. Fifteen leading figures from Bavarian history from the retinue of the patron – saint of the church, St. Michael the Archangel. His bronze statue, shown triumphing over Satan (cast in 1588 by H. Gerhard), guards the entrance. Three inscriptions proclaim the names of God, the patron St. Michael, and the building's founder Prince Wilhelm V.

Guidebooks for St. Michael's Church:

Broschure	Euro	0.50
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Kleiner Kunstfuhrer	Euro	2.50
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(Available on the stands at the back of the church)

**Gottesbild und weltordnung
Die St. Michaelskirche in Munchen**

Comprehensive Guidebook Euro 9.90
(Available in the office at Maxburgstr.1 or in the “ Vault Room”)

St. Michael's Rectory:
Maxburgstr. 1.D-80333 Munchen Phone : 089/231706-0
Information about the Jesuits and St. Michael's
<http://www.jesuiten.org / st-michael>
c Jesuiten St. Michael Munchen 1999

Saritha was caring for me. She had bought special bread, fruit juice without sugar etc that would not disturb my diabetes. She is getting trained as teacher-nurse to retarded people. During my first visit to them in Grobenzell near Munich where they were residing then Saritha was scared because her classmate in the school had told her that the bishop was coming from India to take her back to India. She has no such fears now. She is 22 or 23 grown up. She has adjusted well to the challenges of the society. She is able to keep a good relationship with her adopted parents in Germany.

On 13th June Dr.Hubert Kaufhold, who is a Syriac scholar who had earned two doctorates, accompanied me to visit the German Museum. He is translating to German language the Nomo Canon of Mar Abdisho d Suva (d. 1318 AD). He had visited Kottayam and Trichur. As it is very informative to my readers I am reproducing below a portion from the leaflet available in the Museum.

Deutsches Museum

The museum traces the development of science and technology from its origin to the present day. There are more than 50 exhibitions covering a floor area of over 46000 mt. The “Museum Guide” (144

pages, colour, 4 Euro) will help you find your way around.

Open daily from 9.00 to 17.00. Closed on January, Shrove Tuesday, Good Friday, 1st May, 1 November, 24,25 & 31 December and on the 2nd Wednesday in December from 13.00.

Admission prices:

Adults	7.50 Euro	Concession	5 Euro
Students & School pupils	3 Euro	Family ticket	15 Euro

Tours Office.Tel organizes guided tours and School parties. (089) 2179-252. Please apply in writing at least four weeks in advance. Tours last about two hours and are limited to 25 people per group.

Fees: general tours in German 70 Euro, special tours and tours in other languages 90/100 Euro. Department and children's tour 40 Euro, Department tours for educational institutions (school classes, students, professional school pupils. 15 Euro.

Photography (including flash) and use of video cameras are permitted for Private purposes. Commercial photography, sound recordings and television Recordings must be arranged with the Press Office, Tel. (089) 2179-475.

Handicapped visitors. Most of the exhibition rooms are accessible to wheelchairs via ramps and lifts. The lift to the restaurant is reached from the sack bar on the ground floor. Toilets for the handicapped are situated on the ground and first floors. Our staff is at your disposal.

Deutsches Museum,
D-80306 Munchenor Museumsinsel 1, D-80538
Tel.(089) 2179=1, Fax (089) 2179-324
For recorded information, Tel. (089) 2179-433
Internet <http://www.deutsches-museum.de>

The Kerchensteiner College offers one-week courses for students, teachers, instructors and scientists from around the world. Tel. (089) 2179-243.

The Deutsches Museum Research Institute for the History of Science and Technology operates in conjunction with the Institute of the History of Science of the Ludwig Maximilian University and the Central Institute of the History of Technology of the Munich Technical University.

After visiting the Museum as well as some other places in the city we were tired of walking too much. So we thought we should return home. It was a good exercise for my diabetic body to have a long walk.

Dr. Kaufhold showed me the courtroom where he was sitting as judge in addition to his post as a honorary Professor in Munich University. I noticed the name Pacelli strasse. In ignorance I asked him does the word Pacelli mean Peace?. He explained to me that it was the name of the Cardinal liked by the Germans in Munich. Eugeno Cardinal Pacelli was the Secretary of State of Vatican. He became Pope Pius XII.

In that street there were a lot of buildings belonging to the archdiocese of Munich. We went to see Monsignor Lothar Waldmuller in his office. Although he had been to my residence in Trichur I had never been to his office.

In June 1977 I was in Munich. I witnessed the Corpus Christi procession in Munich. The new archbishop of Munich Ratzinger walked in the procession Ratzinger was getting popularity in Germany. Then he became cardinal and moved to Vatican, Cardinal Ratzinger has been the head of the Congregation of Faith for the

whole Catholic Church. Now he is 76 years of age. At the age of 75 he had sent his resignation to the Pope. It is sometimes rumoured that he would retire. Others think that the present Pope will not let this German Cardinal retire from his post.

Huber family arranged my birthday dinner on 13th June with Indian dishes such as papaad, Vegetable Pakora, Vegetable curry. As I do not eat meat since I became a bishop in September 1968 the Huber family took care to find me a suitable menu from the Indian Restaurant. Monsignor Lothar Waldmuller and Dr. Hubert Kaufhold had come to dinner in the Huber home.

Since Brigitte Huber is an ordained minister of the Lutheran Church and my guests Dr. Kaufhold and Monsignor Lothar Waldmuller were pious Catholics an interesting discussion on the dinner table was inevitable. When it became more exciting the medium of argument became totally German. I just listened without comprehending all the implications of their arguments whether Catholics and the Lutherans can have inter communion.

They mentioned about the incident of a Catholic priest being suspended for receiving communion in an ecumenical assembly in Berlin a few days ago. The gathering in Berlin with the Roman Catholics and the Lutherans was big news in Germany. But the suspension of the Catholic priest was a controversial topic.

I telephoned to my former classmate Rev. Dr. Ulrich Mayer, who had studied with me in 1965-66 when I was studying for M.Th. degree in the United Theological College in Bangalore. Later he took his doctorate in Old Testament in Hamburg University. Then he became a professor in the Gurukul Lutheran Theological College, Madras as well as in Bangalore in the same institution where he was a student. Last time I had met him was in Delhi where he was chaplain to the

German people in the German Embassy. He told me that he would be retiring in October and would be settling down near that area. We should meet next time in Germany.

In addition to the theological discussion we discussed about vegetarianism. I believe that vegetarianism helps me to live without much ill health. I had been hospitalized only once in my lifetime.

The **Sunday Express** dated July 6, 2003 has the following information about vegetables required for a healthy living: An attractive caption of the article is

Lemon yellows and apple reds

A 'colourful' diet helps builds a disease-resistant body

ENOUGH has been said and written about the benefits of vegetarianism and you are probably bored to tears from hearing how spinach is good for your bones, and bowels, not to mention what carrots can do for your eye-sight, etc. But here is an interesting pro-veggie proposition. That more colours in your daily diet (naturally, we mean the natural colours of fruits and vegetables), the more disease-resistant and healthier you are likely to be. True or false?

Nah, you think, of course it's false and probably another new-fangled New-Age fad. Not so. Extensive and prolonged research has shown that fruits and vegetables are coloured the way they are not just because nature was having a dull day at work and wanted to brighten up the place. The colour of a fruit or vegetable is an indicator of the presence of very important disease-fighting chemical called an antioxidant. If it is abundant in antioxidants the fruit or vegetable becomes more colourful.

Mrs. Huber asked Dr. Hubert Kaufhold to buy an expensive soap. It was to be one of some other gifts. It is an expensive soap. Although I have not opened the cover of this box of 3 soap cakes it gives fragrance to my room. It must be really good. The Yardley Soap manufacturers are proud of their achievements since 1770. The following words are printed on the cover of this soap packet in red letters with golden outline.

YARDLEY ENGLISH ROSE LUXURY SOAP

Since 1770, Yardley London has been creating quality soaps. In keeping with tradition, this luxury soap is still triple-milled to give a smooth, creamy lather, perfumed with the floral-fresh English Rose fragrance.

INGREDIENTS:

Sodium Palmate, Sodium Palm Kernelate, Aqua (water), Parfum (Fragrance), Sodium Chloride, Glycerin, Isopropyl Myristate, Tetra sodium EDTA, BHT. Tetra sodium Etidronate. Talc, C.I. 77891 (Titanium Dioxide). C.I. 73360 (D & C Red No. 30)

Soap is against nature. Morarji Desai who was the Prime Minister of India from March 1977 to July 1979 never used soap. Menaka Gandhi, second daughter-in-law of late Prime Minister Indira Gandhi, writes that the use of toilet soap every year increases by 7%. In 1995 India used 542,000 (more than half a million) tons of soap. In 2005 it is going to be 700, 000. Average men used 405 grams of soap in 1990. In ten years it doubled, that is 880 grams in 2000 AD. I think Morarji Desai is the only Prime Minister who did not use soap.

On 14th June Brigitte Huber and her husband Paul drove me to the airport in Munich. Paul Huber is an avid cyclist. He usually goes to work pedalling his bicycle. If more people use bicycle we can save a

lot of petrol. Arab countries may not be happy as their price of petrol may go down. It is good for health to cycle to work. Paul Huber uses his bicycle for relaxation during weekend. He goes with his friend cross-country over many countries of Europe. Paul would have come on his bicycle to India, if there were no Mediterranean and Arabian seas.

Munich is a new airport with a lot of facilities. The Hubers were kind enough to wait for me until I got inside the security area. In India in the international airports only the passengers were allowed inside. But in Germany and America our friends can come with us to the counters where boarding passes are given and check-in-baggage are taken. If the flights are delayed we can spend time with our friends and talk in the restaurants etc in the airports. They could accompany the passengers till the security area.

I flew from Munich to Frankfurt. The flight was for about one and a half hours. That too is one of the biggest airports in Europe. Lufthansa has its headquarters in that city. Therefore I had to change the flights in Frankfurt.

There was not much time to change the flight. I had to walk fast. To reach the new gate for boarding the aircraft. Fortunately the Lufthansa in Munich had issued boarding pass for the flight from Frankfurt to Mumbai. Otherwise there would be a delay to stand in the queue and get another boarding pass.

The airlines staff is doing their best to help the passengers. Still it is not enough. They should escort the passengers to the next gate. There were some passengers who were not experienced enough to look for the next boarding gate and the terminal number from the TV monitors. It is not easy to look for the enquiry counter and ask. Since we do not know German language it is more difficult.

The security staff sometimes troubles the passengers with a suspicious look. They look at your passport. If we try to show the page with the particular visa, they show their displeasure which was in my case. It is their right to flip through the pages and find out the visa page. Sometimes they cannot find the particular page. Only finally they ask us to show the visa page. It is not easy for them to find out when there are too many visas in a passport like mine.

About the inconveniences of the airport in Frankfurt Maine **Outlook** weekly newsmagazine dated 21 July 2003 writes as follows: p.68

Longhaul flights always land or leave from the farthest end (arrival: gate A 250, connecting in 10 minutes from gate Z 250; distance: a few miles; location: unknown, except to flight monitors; location of monitors: unknown; airline staff: unavailable for another mile or so). Four immigration counters process EU citizens (low on population) and only two attend to the rest of us, richly reproductive, non-EU world. 'Cattle-class' catering abroad flights to and from Indian features tired bhindi and German 'channa masala'-to give us our daily fix of both, without which we'd never survive seven flight-hours.

In the flight they served Coca Cola. Since I am diabetic I asked for the Diet Coke. In some countries they name it Light Coke. These are the methods by which they attract more consumers. Now there is a big dispute in India about the use of Coke. In the Parliament it is banned in August 2003. It is reported that there is a lot of poisonous contents in this soft drink. Some people say that the Coke in America is of good variety. The Coke in India is of inferior quality.

In Kerala state also there is a strong uproar against the Coca Cola Company, which consumes a lot of water. As a result there is no drinking water in the wells near their factory in Palghat district. The

closure of the plant creates a lot of unemployment problems. In 1977 the government under Sri Morarji Desai banned Coca Cola and all foreign soft drinks from India.

George Fernandes, the present Defense Minister of India, was the main opponent of the foreign companies. He is an ardent advocate of Indian products. He told us Christians to boycott foreign products, foreign clothes etc. He says if we wear only Indian made clothes we can save a lot of foreign exchange. His government succeeded in 1977. They made some success in keeping Coca Cola and foreign soft drinks out of India. But in 1979 Indira Gandhi again came back to power in India. Gradually Coca Cola came back to India by influencing people in power. I do not remember in which year they came back to India again. Coca Cola is the largest soft drink company in the world.

The final word of this Coca Cola controversy is not said. The Kerala state government says that there is no proof of cadmium or such poisonous stuff in the Coke manufactured in Kerala. There are both friends and enemies for this multi national company in India. It was interesting to see the picture of two fat men in the newspapers on August 17th. The Americans said in a press conference in America that these people became fat like this by drinking Indian Ayurveda medicines. Their propaganda is that Coke is better than ayurveda or any other indigenous medicine or soft drink.

In the newspapers dated August 14, 2003 there was the news of the settlement of a dispute between Burger King and Coca Cola Company, both American multi nationals.

Coke-Burger King dispute

Coca Cola Co has agreed to pay hamburger chain Burger

King Corp and its operators more than \$20 million to settle a dispute regarding the marketing of frozen coke. Atlanta-based Coke, the world's largest soft drink maker, admitted in June that it had deceived Burger King after employees rigged the results of a test of frozen coke to win Burger King's business. Coke will pay each Burger King franchisee that had a machine dispensing the frozen soft drink \$ 1,000, for a total of up to \$8.4 million.

Newton, the greatest Briton

After I returned from England I read the following news that appeared in the **New Indian Express** dated 16 August 2003. It was the result of a survey of BBC World Satellite news network. The readers from the overseas voted for Isaac Newton as the greatest Briton. The second place went to Winston Churchill. In p.12 we read:

Newton (1642-1727), who formulated the theory of gravity and is considered to have laid many of the foundations of modern science, ranked ahead of Winston Churchill and Princess Diana, grabbing more than 21 per cent of the vote.

Viewers were asked to vote for the greatest among ten British personalities profiled in a BBC documentary series entitled *Great Britons*. The voting, conducted solely on the Internet, closed this week.

"Newton's achievements affected all mankind and I think it is a proper reflection of his genius that global audience has voted him the greatest Briton", according to historian Tristram Hunt.

“Indeed, it was Newton’s advances in physics - his understanding of gravity and planetary motion – that have sent satellites into space and allowed the series to be beamed round the globe. The world has now repaid the favour.” He said.

In second position came Britain’s World War II leader, Winston Churchill, with 17 per cent of the vote, followed by the late Princess Diana with 13 per cent.

The runners-up were renaissance playwright William Shakespeare, 19th century naturalist Charles Darwin and rock legend John Lennon.

Then came the 19th century civil engineer Isambard Kingdom Brunel, Queen Elizabeth I, the 17th century general and Statesman Oliver Cromwell and 18th century Admiral Horatio Nelson.

The result of the survey may be different if it is made inside Britain. It would have been different if it were done a generation ago. All those who made to the top place in the list except Princess Diana and John Lennon belonged to the previous generations. I wonder how Princess Diana went ahead of Queen Elizabeth I and Queen Victoria. Perhaps 100 years ago Queen Victoria may have found a prominent place. Values change in different generations. After sometime kings and queens will be only in history textbooks.

Parliamentarians of Indian origin

Two Parliamentarians in Germany are half Indians. Both have one of the parents from Kerala. Sebastian Edathy’s father is from Kerala. Joseph Wingler’s mother is from Kerala. Sebastian Edathy is in the

second term in German parliament. Sebastian's father is Dr. Joseph Edathyparambil. He is from Alleppey. Since it is difficult to pronounce the family name Edathyparambil, it is shortened to Edathy. He is one of young leaders of the **Social Democratic Party**.

Joseph Winkler is a 29-year old member of the **Green Party**. As both these parties are in the Government the German government may fall if these two half-Indians come to visit India during the sessions of the German Parliament. Because the present Government's majority in the parliament is just two. Prime minister's Social Democratic party has 251 members and the Green Party has 55 members. That is a total of 306 members. The opposition of the Conservative – Liberal combine has 304 members.

Sebastian's father's language and Joseph's mother's language is Malayalam, my mother-tongue. Even Nobel laureate Herman Hesse's mother knew Malayalam. She was the daughter of the famous missionary Herman Gundert who wrote Malayalam dictionary when he was a Protestant missionary in Kerala.

Chapter 8

END OF THE JOURNEY

From Frankfurt I flew then to Mumbai. I reached the home of my church member Varghese Emmatty by 3 a.m. on Sunday June 15th. After a brief sleep I was up getting ready to celebrate Qurbana at 8. 30 a.m. for our congregation in Mumbai. I began to organize a parish in Mumbai when I returned from England 41 years ago in 1962.

My flight was mainly in Lufthansa. Jorgen Weber, Chairman and Chief Executive Officer of Lufthansa writes about the technological advance of the aircrafts since the Wright brothers flew the first aircraft exactly 100 years ago.

“The lot of technology in everyday life: The more spectacular the benefit, the less spectacular the operation. How much high-tech is concealed within a modern car and turns no heads at all, but what would some people give for a ride in a clattering Ford Tin Lizzie that catches every eye? The simple truth is that vintage models fascinate us, and this also applies to flying. That is why we have taken the opportunity to give you a glimpse of the historic aviation collection at the Technikmuseum in Berlin, a collection presently under reconstruction and unparalleled throughout the world.

The history of powered flight is the main focus of this magazine, a topic chosen to commemorate the Wright brothers' historic deed 100 years ago. We would like to call to mind the famous winged leap of 1903, lasting twelve

seconds and covering 120 feet, that aviation regards as its starting signal.

Today, 1.6 billion people around the world travel by plane. Forty per cent of all export goods, (based on their value), are transported as airfreight. Wealth and employment depend to a good degree on efficient air traffic. This is one reason why quality, innovation and efficiency will remain major corporate objectives here at Lufthansa beyond my now dwindling time as chief executive officer.

The Airbus A380, which will start flying for Lufthansa in 2007, realizes these three elements in a highly modern concept. Read about how new materials transform the “megaliner” into a lightweight, economical giant. Its spectacular technology may very well in future take the shine off vintage aircraft.”

I don't write for a highbrow audience. I don't write for the common man, either. I write about what moves me. My writing is a result of an urge in myself.

When we returned it was the time of the scare of a new disease called SARS. Therefore all passengers were asked to fill up the forms to gather information about SARS. First I thought that only the passengers who transited through China, Malaysia etc were required to fill in these. Then I realized everybody had to do it. I did fill it up and tried to rush to the immigration.

I noticed the names of two countries I traveled within the previous week namely Germany and the United Kingdom. I thought if they put me in quarantine for three days for observation I wont be able to offer holy Qurbana on that day in Mumbai. That thought

saddened me. I prayed to God that this should not happen. Because Fr.A.P.Varghese, the priest of Mumbai parish had come from Trichur to Mumbai to assist me for a Holy Qurbana. If I were in quarantine there will not be a Holy Qurbana.

We are not allowed to celebrate holy Qurbana with only one priest. We need a deacon at least to give the consecrated wine (the blood) of our Lord Jesus Christ. In other churches one priest can celebrate holy Qurbana alone without another clergyman. Since Mumbai is more than 1000 miles away from Trichur it was not possible to bring a deacon at such a short notice. So our people will be disappointed. Fortunately we filled in the forms and we were allowed to walk out. One side of that form is reproduced below for the readers to know what to expect in a similar case, if the SARS is to continue to trouble mankind.

Health Alert on Severe Acute Respiratory Syndrome (SARS)

Part – A (continued)

(to be retained by the authorities)

Countries affected reporting SARS

Australia

Belgium

Canada

China, Hong Kong (Special Administrative Region)

China, Taiwan

France

Germany

Italy

Republic of Ireland

Romania

Singapore

Spain

Switzerland
Thailand
United Kingdom
United States of America
Vietnam

(The latest update of the countries above may also be seen at www.who.int)

WHO definition of SARS:

Suspected case:

- I. Sudden onset of high fever (more than 38°C/100.4 F)
- II. Cough, shortness of breath, difficulty in breathing AND one or more of the following:
 1. History of visit to SARS affected countries within 10 days of onset of symptoms.
 2. History of having cared for, having lived with, having had face to face contact with or having had contact with respiratory secretions and body fluids of a person who has been diagnosed with SARS

After the SARS area we had to stand in a long queue for the immigration control. The immigration police have to look through our passports very carefully. I was thinking of the people in Europe who were returning to their homeland. They were just walking through just holding their passport in hand. The officer did not question them. They were returning to their homeland.

In India it is a different story. They open the passport and look at you, even if you're not good enough to look at. They are assessing

your facial expressions to make sure whether you are coming to the homeland to bomb it or destroy it. I felt that they should not waste their time again. The western police have checked us at the time of getting into the aircraft. Sometimes the slowness of the immigration officers is very annoying to the tired passengers.

I walked to the area where our bags were to appear on a conveyor belt. We waited for about one hour. Finally my suitcase appeared. Several suitcases looked alike. Perhaps I should put special sticker for the sake of easy identification next time.

From the baggage area we have to go through the customs officers. I was standing behind a long queue in the Green Channel. It was the queue for those who claimed that they were not bringing any dutiable goods. One officer saw me. He motioned to me to go through the vacant area where passengers with dutiable goods had to go to declare their goods and to pay customs duty. Some people say that some customs officers wait there to settle the duty (I mean the customs duty) on a concession rate on condition that there is bribe paid or foreign liquor bottles and some goods placed in his private bag.

For a moment I thought I was in trouble. Because I had no foreign liquor and expensive cigarettes to change hands. Contrary to my doubts, he was there like a guardian angel to help me to get out of that place without any delay. He called out a colleague and gave a signal to him to let me walk out without any scanning the suitcase again and other bottlenecks. From the newspapers I understand that some of the customs officers who were demanding foreign liquors and cigarettes or money from the passengers have been arrested. Still I am not sure that the customs area is totally corruption free zone.

I thank God for all such mercies. I do not know any customs officials

there. I did not ask for any favour. Yet God who knows that I needed some rest before I have to offer holy Qurbana on that Sunday sent his guardian angels to reduce my troubles of travels. I walked like a free man. Of course I had nothing to declare for the customs and I had nothing to hide. I am not a smuggler. Why should I be delayed to open the suitcase and answer many questions?

On Sunday early morning of June 15 when I reached the house of Varghese Emmatty, nephew of my brother-in-law Dr.N.V.George it was 3 a.m. I said that I should try to sleep for three hours. I have lost three and half-hours due to the difference of time in Germany and India. I told him to wake me up if my tired body did not wake up automatically. But I did get up a few minutes before the time.

I reached the YMCA Hall in Mumbai to celebrate Holy Qurbana for the scattered members of our church living in that city. I could have very well gone straight to Kochi to reach Trichur on Sunday itself. But thinking of the requests of some people in Mumbai area I decided to take extra trouble for the benefit of the congregation of Mumbai.

I have heard excuses from people that they could not come to church on Sunday morning, as they were tired of traveling the previous day. I do not blame them. If one thinks that he is tired due to travel, he can feel tired. On the other hand, if one says that he has to go to church on a Sunday whether he is tired or not he can do it. If there is a will there is always a way.

On Monday 16th Varghese Emmatty accompanied me to the domestic airport in Mumbai to conclude my foreign trip. We asked the taxi driver to take me to the terminal of Jet Airways. Because there is another terminal for the Indian airlines flights. The passengers not familiar with these differences some times wait at the wrong terminal.

I know it because I have done it once when a separate terminal was first introduced.

I sat at the old terminal waiting for the counter to Cochin to open. When there was unusual delay in opening the counter I enquired. Somebody told me that Indian Airlines would not open any counter in this terminal as usual. All their staff is in the new terminal. All flights operated by the Indian Airlines leave from there. The old terminal where I was waiting is for the other airlines like Jet Airways to operate. I ran with my baggage. A police jeep stopped by and picked me up and dropped me at the counter in the new terminal. The police inspector is from Kerala. That is why he offered this courtesy. Otherwise I would have refused to enter the police vehicle.

Now back to 16 June 2003. As I presented my ticket sufficiently early at the counter, I began to wonder whether they would say that your seat was not reconfirmed. I used to do it at the international airport upon arrival. This time I did not check the time schedule of the flight or any re-confirmation. I was tired. Moreover I had confidence in my expert travel Agent Mr. John Varghese Thachil of Ria Travels. He always reconfirms my journey. He believes that I will never be sick and I never change my schedule. I assumed that my re-confirmation was there exactly as it is written in my ticket before I left the country about a month earlier.

I began to wonder as I was waiting for my boarding pass after presenting my ticket. The ticketing staff said something and gave me my boarding pass. I did not pay much attention to it. It looked like a regular boarding pass. When I got into the aircraft I realized that my seat is in the business class. For a moment I thought that it was a mistake. I checked with the crew in the aircraft. The hostess said that my seat is in the business class. Then I realized that the staff at the counter said to me that I have been upgraded.

They usually do not do that. Maybe the guardian angel was following me to show an additional favour to me at the completion of my successful journey for the church. I did not deserve it. I am sure that nobody paid for this additional favour. They had some vacant seats in the business class. Then the airlines staff must have thought to give me this favour. If they thought that I would buy a business class ticket for the next trip after I enjoy the comforts of this trip, they are certainly mistaken.

Chapter 9

FORTY THREE FOREIGN TRIPS (1961 – 2003)

I could travel to foreign countries two times for my studies.

1. England, Geneva, Lebanon, Jordan, Iraq Oct 1961 to Sept 1962
2. England, USA, Iraq August 1966 - Oct 1968

From 1968 to 1977 I did not travel abroad. My first eight years as a Metropolitan was to serve the Indian Church as well as to write a doctorate dissertation.

From April 1977 to the end of 2003 I made 42 foreign tours. More than half of it, exactly 26 were in the years 1977 to 1996. The last 17 trips were in 1997 to 2003. In 1995 four trips. In 1996 to 1999 three trips each. In 1977 and 1998 two trips each. In the year 2000 five trips and the year 2001 only one. In the years 2002 and 2003 two trips each.

26 trips in 20 years (1977 to 1996)

- | | | |
|-----|---|--------------------|
| 1. | U.S.A., Canada, England, Germany & Iraq | April-June 1977 |
| 2. | Pattaya, Thailand | June 15- 27 1980 |
| 3. | Germany (Goslar, Duisburg, Arenshorst, Berlin, Regensburg) and Amsterdam | Sept,7-19 1980 |
| 4. | Amsterdam | July 1983 |
| 5. | Germany(Fribourg,) Stockholm , Switzerland(Zurich, Berne), England | 1983 |
| 6. | Baghdad, Iraq | February 1984 |
| 7. | Sweden (Jonkoping), Belgium, Holland, England & U.S.A
(Chicago, California, Missouri, Ohio). | Sept- Oct 1984 |
| 8. | Israel (Tel Aviv, Jerusalem, Bethlehem, Nazareth) Italy (Rome) | May 1985 |
| 9. | Australia (Sydney, Melbourne) | August 1987 |
| 10. | England, U.S.A, Belgium(Louvain), Holland | July - August 1988 |

Forty Three Foreign trips (1961 – 2003)

11	Australia (Sydney, Melbourne, Canberra)	April 1989
12	Iraq, Baghdad & Mosul	March 1990
13	Vienna, Germany (Bonn, Numburg, Munich, Oberau), Rome	June 1990
14.	U.S.A., (San Diego, Hugson, Chicago, Columbia, Ann Arbor Bowling Green, Canada (Toronto, Mississuaga, Hamilton)	May 9-30, 1991
15.	U.S.A. (California, Chicago, Washington & New York)	May 14-June 3, 1992
16.	England, Moscow	28 Aug-Sept 17, 1992
17.	U.S.A., (Los Angeles, Chicago, Modesto), Tokyo	August 1993
18.	Sri Lanka (Colombo and Kandy)	October 1993
19.	U.K.,(Oxford, Rugby,) Austria	May – June 1994
20.	Vienna	February 1995
21.	England, U.S.A., & Canada	June-July 1995
22.	U.S.A. (Washington, Chicago & Boston)	August 1995
23.	Israel & Egypt	October-Nov 1995
24.	Vienna, Denmark, Sweden	Feb-March 1996
25.	U.S.A., (California, Chicago)	May 9 – June 9 1996
26.	Syria (Aleppo, Hassake, Qamishly, Damascus)	Oct 1996

17 Trips in 7 years (1997- 2003)

27.	Vienna, England, Germany, Amsterdam	Feb-March 1997
28.	U.S.A. (Chicago, Iowa, Ohio, Atlanta, California)	June-July 1997
29.	Lebanon & Iran	March 1998
30.	U.S.A. (New York, Chicago, Florida, California), England	Oct-Nov 1998
31.	U.S.A.(Chicago, Detroit, Iowa, Canada & Germany (Berlin Wittenberg, Munich, Bohmte)	April-May 1999
32.	Italy, (Rome, Venice, Ventimiglia), Germany (Frankfurt, Bonn, Munich)	1-22, Oct 1999
33.	Thailand (Bangkok)	25-31, Oct 1999
34.	Vienna, Italy & England	Feb-March 2000
35.	Australia (Sydney & Melbourne) & New Zealand	June-July 2000
36.	Amsterdam	July-August 2000
37.	U.S.A. (New York, New Jersey Texas, Harvard), Italy	27 Sept – 15 Oct 2000
38.	Germany (Frankfurt, Munich, Halle)	Nov, Dec 2000
39.	U.S.A. (Chicago, Washington D.C., Florida, Texas, Indiana)	June 1 – 3 July 2001
40.	Vienna, Chicago, New York, New Jersey	February 25 – March 18, 2002
41.	Singapore, USA(Chicago, Alabama, Austin, Dallas), Germany, Rome	October 14 – November16, 2002
42.	Salzburg, Budapest, Rugby, London, Munich.	May 18 – June 15, 2003

Planned

43.	Germany, New York, Chicago, San Diego, Rome.	October 2 – November 2, 2003
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ABOUT THE AUTHOR

The Most Rev. Dr. Mar Aprem (formerly George Mookken) was born in Trichur, Kerala, India, in June 1940. Educated in India, England and America, he specialised in Church History. He was the President of the Church History Association of India in 1976-1982.

He holds two master's degrees in Church History, one from the United Theological College, Bangalore (M. Th, of Serampore, 1966) and the other from the Union Theological Seminary, New York (S.T.M. degree, 1967). He was a candidate for Doctor of Theology (Th.D) degree at Princeton Theological Seminary, U.S.A., when he was consecrated bishop in Bagdad, Iraq in 1968. Later he earned his D.Th. degree from Serampore University, near Calcutta. Mahatma Gandhi University in Kottayam granted a Ph.D degree in Syriac Studies to him in 2000.

Ordained a deacon on June 25, 1961, he became a priest on the day he completed twenty five years of age on 13 June, 1965. He was consecrated Bishop on 21st September, 1968 and promoted as a Metropolitan eight days later in Bagdad.

His biography appears in the **International Who's Who of Intellectuals**, Vol. 6, Cambridge, the **International directory of Distinguished Leadership**, first Edition, U.S.A. and others.

He was given 'Men of Achievement' Award of the International Biographical Centre, Cambridge, England in 1984, and the 'Medal of Merit' of the Coptic Orthodox Cultural Centre, Venice for his cultural and ecumenical achievements.

Since 1968, he is the Head of the Church of the East in India with his headquarters in Trichur. He is active in several religious and social organisations all over India.



Mar Aprem and sister Sushila and husband and their four grand children L&R. Joel, Kristina, Sereena, George.



Dr. Joe Philips and Dr.P.P Kurien (both from Kerala) with Mar Aprem in Blackburn.



Mar Aprem in the house of Mr. M.K. Timothy, his daughter Bindu and wife (family). On the left sister Sushila between her twin daughters Miss Teresa and Mrs. Maya. Sister's three grand children and the son of Bindu



Mar Aprem with sister Sushila and husband Dr. George Varkey (and wife Frankey), and nieces Tresa and Dr. Sheena



Sanjay and Sunil, sons of Inasu Nadakavukaren of Canada meeting
Mar Aprem in Budapest in May 2003



At Warwick Castle Mar Aprem with his niece Maya and her children
Kristina and Jojo. 3 june 2003



Left to Right: Archdeacon Yonan Y. Yonan, Mar Aprem, Archdeacon
Dr.Koshaba M.George. Breakfast at Marth Mariam Church, London
on 1st June 2003



House of Mr & Mrs. P.K. Timothy's son Jose and his wife Ramola



Mr. Osama a Chaldean, along with
Mar Aprém and Deacon Edmon Pito
after Holy Qurbana on
25th May, 2003 in Salzburg



Deacon Edmon Yohanna Peto of Linz,
Australia assisting Mar Aprém Metropolitan
for Holy Qurbana in Salzburg during
the symposium on China



Archdeacon Yonan Youel and Deacon Havel Michael with the Indian